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PREACHER.

A

DISCOURSE,

Shewing, what are the Particular

Offices *and* Employments

Of those of that

Character *in the* Church.

With a Free Censure of the most common FAILINGS and MISCARRIAGES of Persons in that Sacred Employment.

To which is added,

A Catalogue of some Authors who may be beneficial to Young Preachers and Students in Divinity.

By *JOHN EDWARDS*, D. D.

The Second Edition.

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THE PREFACE TO MY Reverend Brethren OF THE CLERGY.

I Know none to whom the following Papers can be more suitably and properly addressed than to your selves. The Great and Noble Theme which I handle is your Peculiar Concern, and is most worthy of you; and therefore you have a proper Right to it, and it deservedly claims your Patronage.

Besides, I have been encouraged by some of you to deliver my Thoughts impartially concerning the Sacred Office of Preaching, to offer Directions about the

Right managing that important Task, and to take notice of the Failings of the Pulpit. And I the rather comply with your Desires, because of my frequent Illnesses and Indispositions, which have in a great Measure unfitted me for that Work which I took so much Pleasure in (for I think I could as truly as any Man apply that to my self, which Mr. *Herbert* gives as one Character of a Clergy-man, *The Pulpit is his Joy and his Throne*) but however, I will still Preach by being helpful to others to discharge that Office aright.

I most freely own that I have not come up to the Excellency and Dignity of my Subject, and perhaps no one can. I am very willing to acknowledge my own Disability: and whilst I attempt to remedy the Defects of others, I am sensible that I have far greater of my own. But this doth not deter me from the present Performance, for tho' we have all of us our Imperfections, yet we may mutually serve one another by our sincere Advices and Counsels, by our friendly Censures and Admonitions. And this is the thing that on my part I have undertaken: For I believe we all agree in this, that there wants some Reformation of our Pulpits, and that there should be some

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Cure applied to the Maladies they labour under.

I have more particularly insisted on the *Doctrines* which I thought a Preacher of the Gospel is indispensibly obliged to instruct his People in, but which I observed were either too often Omitted, or (which is worse) Misrepresented and Vilified. And here I am sure I shall have every unbiassed and considerate Churchman on my side. Our Learned and Pious Bishops, our Convocations, our Universities, and the Body of our Clergy have gained immortal Renown by their adhering to that Faith which our Church in her *Articles* and *Homilies* propounds to you, and which in the main agrees with the *Confessions* of *Faith* of other *Reformed* Churches. That none of us may be enclined to vary from this Standard, that we may not revolt and degenerate from the Principles and Doctrines of our Church, which she received from the Holy Scriptures, is my design in particularly mentioning them in the ensuing Book, and propounding them to my Brethren as the deserved Subjects of their Discourses from the Pulpit. And now in this *Preface* I will take occasion to offer the *Reasons* which induced me to take notice of the faultiness of those Preachers

who ſhall at any time neglect or pervert theſe Doctrines.

I. This is a Reflection on the *Reformation*. We had this Chriſtian Faith brought over betimes into this Iſland by the firſt Planters of the Goſpel, and it continued in the *Britiſh* Churches till Popery depraved it: but even then there were ſome that ſtood up and aſſerted it: and at the Happy *Reformation* it was eſtabliſhed by thoſe Eminent Perſons whom God ſtirr'd up here in this Nation, as he did others in Foreign Countries. Amongſt us theſe Doctrines continued and flouriſhed a conſiderable time, even in the Reigns of three Excellent Princes: at which time the contrary Opinions were reckon'd in the number of *Popiſh* Errors, as we plainly ſee in Biſhop *Jewel*'s *Defence of his Apology*, and in Dr. *Sutcliff*'s *Survey of Popery*, and in Biſhop *Hall*'s *Treatiſe of the Old Religion*, as alſo in *Willet*'s *Synopſis of Popery*; where the Doctrine of *Free Will*, and *Juſtification by Works*, and the *denying of Predeſtination*, of *Original Sin*, and *Special Grace in Converſion* are reckoned as the proper Tenents of the Church of *Rome*. And it may be remarked (whatever Obſervation may be made in other

other Countries) that among us it hath been fatal to these Doctrines to be often befriended by those who were Well-willers to *Rome* and to *Arbitrary Government*. We know the time when none were running faster into the Embraces of that Church, and favoured its Superstitious Ceremonies, and none were more flaming Asserters of Absolute and Despotick Sway than those who approved of and preached up these Opinions. And the Effects of the Conjunction and Affinity of these Perswasions would be too visible at this day, if we were not blessed by the Divine Providence with a QUEEN of extraordinary Moderation and Prudence, who both before her coming to the Throne, and ever since hath given us abundant assurance of her implacable Aversenes, not only to the Religion of the Church of *Rome*, but to the Arbitrary and Exorbitant Rule of Princes, and if we were not also blessed with such Prelates and Overseers of our Church as set before their Eyes that Glorious Example of Royal Moderation.

So it is that the great and furious maintainers of the *Remonstrant* Doctrines do easily slip into some of those of the *Roman Catholicks*, and shew a great Favour for

them. The *States* in the Low Countries complained that the *Arminian* Disputants among them had created them more trouble than the King of *Spain* had by all his Wars. And truly it seems natural to that sort of Men to be unquiet and turbulent, to bluster and make a noise, and to endeavour to banter Men into their Opinions, and thereby to make way for the Tenents of another Church. Far be it from me to insinuate that all those who defend the *Arminian* Doctrines, have a Bias upon them towards *Popery*. We have a plain and undeniable Confutation of this in our own Churchmen. But yet I observe that the Grand *ARMINIAN Points* are sometimes joyned with some of the Articles of the Church of *Rome*, in other Persons besides those that are of the *Roman* Communion, and go hand in hand together.

One of our Divines, lately fixed in an Ecclesiastical Post of great Eminency, tells the World, *tho' God's Grace be Almighty, yet Man is not a proper Object for this Omnipotence to exert it self upon: for should he be forced even to his own Good, that Compulsion would not only take away the Merit of the Act, but the very Nature of the Person, whose very distinguishing Character is Choice and Free-*

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dom of Consent. Tho' the Conversion of Sinners be so frequently attributed in Scripture to the Almighty Power of God (the same that was exerted at the Creation of all things out of nothing, and the raising of Christ from the dead) yet this Writer disowns it, that he may uphold the Doctrine of *Free Will* (which he calls *Choice* and *Freedom of Consent*,) and we see this Doctrine draws in with it that of *Merit*. This Author asserts that Man hath nothing to do with the Almighty Grace of God, which indeed is something more than his Brethren of the *Remonstrant* Persuasion will allow of. But out of the extraordinary Kindness which he hath to *Free Will*, he peremptorily averrs it, and at the same time, to secure *Free Will*, he sets up *Merit*. And who knows not that upon *Merit* are built the Doctrines of *Supererogation*, and *Satisfaction*, and that other Popish Points are easily deducible from it? Thus the Communication is open between Free will and several Tenents of the *Roman* Church. And from other Instances which I could produce, it is evident that a Zeal to be *Anti-Calvinists* make some Persons Symbolize with *Rome* in some of their Perswasions. A stiff *Remonstrant* is soon decoyed

and proselyted to part of the *Roman* Faith.

Let us then, My Brethren, understand our selves aright, and by no means recede from the Doctrines which the *Reformation* conveyed to us. Let us always remember that these are the Truths which our Church was happily restored to at that Blessed Juncture: and let us think it a high affront to the *Reformers* of our Church (some of whom were Glorious Martyrs and Confessors) to oppose their united Judgments. It is a scandalous thing to slight and disregard the unanimous Suffrages of all the Great Men who led us out of Popery into the *Protestant* Religion. Shall we, who profess our selves to be the great Bulwark of the *Reformed* Religion and the *Protestant* Cause, shall we revolt from the Principles which we took up at the Reformation? Shall we hold fast our *Rites* and *Ceremonies* which we had from our Reformers (tho' perhaps they would in a short time have laid some of them aside) and yet let go the *Doctrines* they transmitted to us? Surely we who have a high esteem for the *Liturgy* and *Prayers* composed by those Pious Persons, should not be ashamed of the *Articles* which the same Holy Men profes-

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ſed and delivered to us. Yea, we are obliged to adhere to them, and to make open profeſſion of them, leſt we too apparently ſhew our ſelves to be no Friends to the *Reformation*.

II. Hereby we diſparage not only the *Reformation* and *Proteſtant* Religion, but more particularly that *Church* of which we have the Honour to be Members, and which we have a thouſand times prolaimed to be the *Beſt* and *Pureſt*, and *moſt Apoſtolical Church in the World*. Seeing ſhe is ſo, we ought to reverence her Doctrines, and publickly own them in our Preaching, and not abuſe and diſhonour her by miſrepreſenting them. For this is a firm Propoſition, that they who adhere to the *Remonſtrants* Opinions, abandon the Doctrine of the *Church of England*, and conſequently refuſe to pay that Honour which is due from them to her. What an egregious Reproach will it be, to the *Church of England*, I will not ſay (for ſhe remains the ſame Pure Church that ſhe was at the Reformation) but to ſome of her Sons, if they abandon thoſe Doctrines and Articles of Divinity which ſhe ſtill ſtrenuouſly aſſerts and maintains,

maintains, and which she always profess'd to be her Judgment and Belief?

Yes, shall we not blush to be less Orthodox than the *Dissenters?* shall we not be asham'd to be less observant of the Doctrines of our Church than they whom we brand as Schismaticks? Do we not see that a great part of those who dislike the *Discipline* and *Communion* of our Church, firmly adhere to the *Articles* of it? And shall We, who have subscribed to them, and have under our Hands left it on Record that we did it *ex animo*, shall we disregard them, yea, and preach them down? Far be this from us, but rather let us both joyn in asserting the Old received Doctrines of the Church of *England*, the same that were owned, asserted and vindicated by her Archbishops, Bishops, Professors of Divinity, Preachers, and all her true Sons and Members after the Reformation. And thus there will be no occasion for the Distinction, which some would be ready to make, of your *Old* and the *New Church* of *England*. Nor will there be any Ground for that Query, where were their Doctrines before the *Arminians* and *Remonstrants* set up? Our Church in her *Commination* wishes that a certain *Godly Discipline may be restored*:

ſtored: Truly, I think ſhe may now with as much reaſon wiſh the ſame concerning ſome of her *Godly Doctrines*, even thoſe that are contained in her Articles and Homilies. It is the hearty wiſh of all the True Lovers and Admirers of our Church, that theſe may regain their Priſtine Eſteem, and be heard oftner in our Sermons. This makes me ſo concerned in the following Diſcourſe to call upon my Brethren, to be mindful of their Duty in this Affair, and to act as becomes the Miniſters of the *Church of England*.

III. The contrary practice reflects on *Religion it ſelf*, and the *Sacred Writ* on which it is founded, and by which it is ſupported. For if we conſult the Deciſions of our Convocations, and the Writings and Diſcourſes of our Archbiſhops and Biſhops, and the reſt of our Clergy, we ſhall find that they alledge for theſe Doctrines the Holy Scriptures, and make theſe the groundwork of their Belief, and of their Aſſertions in theſe matters. For if they argue about theſe things, they muſt argue out of this Book, following the Pattern ſet them in the Antient Synods, where the Bible was wont to be placed upon a Throne, and

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was appealed to on all Occaſions. We muſt govern and manage all our Reaſonings about Divine Things by what we find in thoſe Writings. For we are to know that Divine Myſteries are not of a ſize with our Underſtandings, but far ſurpaſs the reach of them, and depend wholly on the Will and Pleaſure of God. They are Notions that do not naturally come into the Minds of Men, but we learn them from the Scripture, and the poſitive Declaration of God's Will there. In *Natural Philoſophy* we may uſe Conjectures, and indeed ſcarcely any thing elſe, unleſs where we have Experiments, the only ſolid Baſis of this Science: otherwiſe 'tis but Hypotheſis. In *Moral Philoſophy*, Reaſon and the Nature of the things, but chiefly the Study of the Nature of God and of Man conduct us to true and right Notions. But in *Divinity*, eſpecially in the Doctrines of *Chriſtianity*, the Scripture is the only Guide, and the ſureſt Rule, and therefore we muſt ſubmit to this, and be wholly directed by it. And tho' there be Difficulties that can't be cleared, and Objections that we can't ſolve, yet we are bound to believe the Doctrines themſelves. For we muſt remember that the Deſign in this Sacred Volume is to exalt

alt the Divine Will and Sovereignty, and to debaſe the high Thoughts and Reaſonings of Frail Mortals. Wherefore that which oftentimes appears to us to be moſt reaſonable and plauſible, is not the neareſt to Truth. Yea, generally, the leſs there ſeems to be of Humane Reaſon and Probability in the Doctrines of the Goſpel, and the more ſtrange theſe are to our Natural Conceptions, the greater ſtamp of Divine Authority they have upon them. Wherefore this ought to ſatisfy us, that God hath declared his Will concerning theſe Matters in the Sacred Writings, and therefore we ought heartily to believe them, and as heartily to reject the idle Conceits and Fancies of thoſe Men who (notwithſtanding their great Pretences to profound Reaſoning and Arguing) abuſe their Wit and Parts, merely to oppoſe the Sacred Diſcoveries.

Now, ſeeing this was the Conduct of our Anceſters, ſeeing they examined the Doctrines I ſpeak of by *Scripture*, and imbraced them themſelves, and commended them to us on that very Ground, how ill will it be hear among Perſons of lewd Principles, and deriders of Religion, if ſome of the preſent Race of Churchmen, deſpiſe

and

and reject those very Doctrines? Is it not to be feared that the Credit of the Scriptures will be much impaired hereby? And will it not redound to the dishonour of Religion that some of our chief Principles and Doctrines cannot hold out and remain the same above Fourscore Years; and that in the Church, as well as in other Societies of Men, there are new Modes and Fashions introduced? I'm afraid this will be thought by some to bear too hard upon *Religion* it self. Wherefore there is need of that Warning which I have given.

IV. This is more particularly an Impeachment of our *Integrity* and *Stedfastness*. If any of us thus alter with the Times, and swap our Old Opinions for New ones, how shall we account for our *Sincerity* and *Constancy*? If we thus wheel about, what is the World to expect of us afterwards? It gives some Umbrage and Suspicion that we are sailing back again to the Old Point: and this Alteration looks like a Preparative to it. Wherefore as we desire to give Proofs of our Uprightness, and being Hearty in our Religion, let us keep our Ground, let us hold fast that Form of sound Words which our Church hath delivered

vered to us. Let us not dissemble our Perswasion, and thereby hazard and betray the Truth. Let us consider how dangerous a thing it is, after so wonderful and happy an enlightning of our Minds with Divine Verities by the Holy Scriptures, and by the particular Ministry of our Church, wilfully to put out our Eyes, and to affect Darkness instead of Light. We should remember what the Apostle saith, *If I build again the things that I have destroy'd, I make my self a Transgressor.* We certainly shall be Transgressors and Delinquents of a very high Nature, if we renounce those Truths which by being adopted into our Church, and being made Ministers of it, we solemnly undertook to assent to, to profess, and to preach. I have often wondred how our Divines, who are persons of Good Sense and Understanding, and who pretend to be faithful and stedfast to the Church, can so easily relinquish those Articles which they cannot but know are the profess'd Doctrines of our Church.

And here let me add this too, that by this Fickleness and Inconstancy we teach others to throw off the Doctrines of the Orthodox Church, and we authorise that practice in them which yet we condemn.

For

For why may not *Socinians* (to mention them only at present) oppose the Doctrines of the *Trinity*, and *Christs Satisfaction* &c. as well as any of us trample upon those of *Predestination*, *Imputation of Christs righteousness*, *the Necessity of Special and Supernatural Grace*, *the Final Perseverance of those that are regenerated*, &c. They have us for their Pattern, and we can't be angry with them for following our Example. We Interpret and Expound away our Articles, we Gloss away most of our chief Doctrines: and this we have been doing these Forty or Fifty Years, and we persist in it to this very Hour. Thus we teach our Adversaries to tack about, to be Renegades and Deserters, and thereby to convince the World of their *Insincerity* and *Inconstancy*. But let us be asham'd of this Folly, and think our selves concerned to imitate the Great Apostle, whose Preaching was *not yea and nay*, 2 Cor. 1. 17. that is, it was not Changeable and Inconstant: he did not fluctuate in his Sermons to the People, he affected not Innovations in his Doctrines.

V. This Declension of some of us in our Doctrines is a reflection on our *Prudence* and

and *Self-Management*. We ſhew our ſelves to be very weak and ſoft in ſuffering our ſelves to be tied down to other Mens Tedders, and in tamely conforming our ſelves to their Words and Sentiments. There was one *Titian*, an Orator, who was called * *The Ape of his Time*, becauſe his Talent lay in *imitating* other Men, and their Writings and Sayings. This, it ſeems, was not thought in thoſe Days to be matter of Commendation. Nor is it really ſo now, whatever ſome may think: but it is an Argument of Unmanlineſs and Imprudence apiſhly to imitate ſome Men in a Set of Opinions which are at this Day in faſhion. And it is certain that this is not the Way to Truth, for a deſigned Imitator can't be Maſter of Truth. Who ſees not that it is *Modiſh* to be an *Arminian*, to think and ſpeak as the *Remonſtrants* do? Whence it is that ſo many of our Preachers embrace thoſe Notions, and eſpecially our Young Divines affect to reſemble their Seniors, and to follow their Leaders, and greedily to lick up whatever falls from their Mouths

* Qui dictus eſt Simia temporis ſui, quod cuncta imitatus eſt. Capitolin.

or Pens, out of that respect which they pay to them, and perhaps from the Expectations which they have raised in them. For none are their Favourites and Minions but those that shape their Opinions to their Dictates. And the time was when a Book could not be Licensed, if the Chaplain surmised that it savoured never so little of any Doctrine owned at the Synod of *Dort*, tho' some of our own Divines, yea Prelates of our Church, were worthy Members of that Synod.

But now I hope we may promise our selves other things under the present Governors and Rulers of our Church, who are as Eminent for their Moderation, and Temper as for their Learning and Piety. And I think I may truly say, there never was such an Age of *Preaching Bishops* since the Apostles times, and those that presently succeeded them: and many of them excel in that Faculty the rest of the Clergy, as much as they surpass them in their Station and Office. These Wise Persons know that it is unworthy of their Sons and Brethren to take up Opinions in Religion merely because they carry the Vogue, and are grown Fashionable; and to postpone and lay aside *other Doctrines*, only on the Ac-

Account of their being received but by a few at present. We should rather look upon these latter with a more favourable Eye, because they are generally discountenanc'd, and the Professors of them are Discouraged and Brow-beaten. We see that this is a degenerate Age, and Liberty of thinking and discoursing is abused, and Men are mightily diſſetled in their Perswasions. It is acknowledged by all sober and wise Persons that the Great Truth of Christianity were never more slighted, affronted and exposed than now: and this Corruption hath spread it self among all Ranks of Men. Wherefore the *General Reception* of the former Doctrines is a just Prejudice against them, and the *Paucity* of those who hold and maintain the others is an Argument for them.

But I expect, as this Age recovers it self, and grows better, (which I hope is a Work reserved for the *Queen* and her *Bishops*) these Right Sentiments and Principles will obtain again among us, and our Pulpits will every where resound with them. We know there are wont to be *Revolutions* in Religion as well as in other Matters. There is a *Vicessitude* in Doctrines as well as manners in the World.

For there are certain Times and Seasons for all things: and what will not be received in one Age, will in another. The *Civil* or *Roman Laws* lay dead and useless from a short time after *Justinian* (who was the great Restorer of them) till after *Charles* the *Great*'s time, which was about Three Hundred Years. And as Laws are buried and rise again, so it fares with Philosophy: *Aristotle*'s Books were burnt by order of a Council held at *Paris* about the beginning of the Thirteenth Century; whereupon there were none that professed his Principles and Opinions. But about fifty Years after *Thomas Aquinas* brought them back again and revived them, and they became the Philosophy of that and other Universities, and so continued till another Revolution happen'd. Others before the famous Dr. *Harvey*, as *Andreas Cæsalpinus* and *Paulus Sarpius*, held the Circulation of the Blood: and an *English* Man writ a Piece in defence of it, but the Books would not take, for that Doctrine was looked upon as a mere Conceit and Whimsy. But afterwards when *Harvey* undertook the thing, it met with general Approbation, and the Learned wonder that the contrary Sentiment could prevail

so

so long. So that it seems there are certain Times and Critical Seasons for Opinions. Those that lie dormant for a time, are Awakened afterwards. Those that are ill thought of in one Age, are applauded in another. And so I verily believe it will be with those Theological Tenents which I have partly mentioned in this Preface, and more largely in the following Discourse. They appear with Disadvantage at present, and some of our Preachers will not digest them, but I doubt not they will be received at another time, when there is a more favourable Opportunity for them. Yea, at this very time there are those of our Church who will not be prevailed with to abandon them

Though there had been a great Degeneracy from this kind of Doctrines in some of our Churchmen in the late times (as their Writings and Sermons discovered) yet in a Book written then by Dr. *Wilkins*, afterwards Bishop of *Chester*, we are told that * *among the late Writers those that are Eminent for their Orthodox sound Judgment, are* Calvin, Peter Martyr, Musculus,

* Ecclesiastes, p. 105, 106. Old Edition.

Bullinger, Lavater, Danæus, Paræus, Piſcator, Zanchy, Junius, *&c.* And among the *Engliſh Divines the moſt eminent are* Bain, Bifield, Ames, Cartwright, Perkins, Willet, *Biſhop* Davenant, *&c.* And afterwards he tells us that * the *moſt eminent for Sermons and Practical Divinity are theſe*, *Biſhop* Morton, *Biſhop* Hall, *Archbiſhop* Uſher, *Biſhop* Brounrigg, *Biſhop* Reinolds, *Mr.* Ball, *Mr.* Bolton, Daniel *and* Jeremy Dyke, Dod, Perkins, Greenham, Gataker, Gouge, Sibs, Burroughs, Burges, *&c.* all of them *Calviniſts* in Doctrine. And as for others that are added, they have been inſerted by the late Editors of the Book, who have filled it with a great deal of Traſh. Now, I mention theſe things to let you ſee what was thought to be the Standard of Orthodoxy in thoſe times, and by whom it was ſo thought, namely by One whom you have a great Reverence for, and whoſe Judgment is prized by you, and whoſe other Writings are very favourably received. And I might add that there is ſtill a great Part of that Univerſity, whereof this Perſon was

* P. 108, 109.

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a Member, that ſtill retains the Old Epiſcopal Divinity. But if he, when he put on his Lawn, and others in a ſhort time afterwards alter'd their Judgments, it is no great Argument of their Sincerity, but it is a Proof of what I have aſſerted, that there is a Circulation of Opinions, and that we may expect that thoſe Doctrines which are embraced by ſome now, will be exchanged for others afterwards, even the ſame that our Church always held. We may hope that that Muſhrom-Divinity, which came up of a ſudden, will as ſuddenly vaniſh.

Thus I have given ſome Account of the *Principles* and *Doctrines* which the enſuing Diſcourſe mentions, and I have ſhew'd how *Reaſonable* it is that we ſhould own and aſſert them.

As for the other Parts of the Diſcourſe, it is not requiſite that I ſhould ſay much here. It cannot but be taken notice of by the Readers that I have repreſented the *Office of Preaching* as a very *Difficult* Work: and ſo indeed it is, becauſe there are ſo many things required to complete a Preacher. There is an abſolute neceſſity of long Studying and much Thinking, which are very Laborious things. I dare boldly ſay, and

yet I come ſhort of expreſſing what I intended, that there is as much Pains in Studying as there is in Ploughing, and in the like Fatigues of Husbandry: whence perhaps the ſame * Word in *Hebrew* ſignifies both Employments. Much more, to perform thoſe ſeveral other things, and in a right manner, which I have ſet down, is a very Hard and Arduous Task. But I hope the conſideration of the Tranſcendent *Excellency* of it (which I have alſo endeavoured to ſet before you) will help you to conquer the Difficulty. *We have*, ſaith † One who ſpeaks freely in every thing, and is a good Judge in the preſent Matter, *Good Preachers, and we have Indifferent Ones.* Now, The Deſign of the following Undertaking ſhews that I would have them to be all of the *former* Rank, Good, Great and Eminent: that the World may be convinced that we have Reaſon (with the Apoſtle) on juſt occaſion to *magnify our Office*, or rather (as it ſhould be rendred) to || *glorify it*, to di-

* Charaſh, aravit, cogitavit. † Eſſay on the Memory of the late Queen, p. 100.

|| Τὴν διακονίαν δοξάζειν. Rom. 11. 13.

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ſplay the Beauties and Glories of it.

I might have added ſomething more under that Head of the *Uſefulneſs of Humane Erudition* in a Preacher, and have ſhewed particularly how Beneficial *Metaphyſical* and *Scholaſtick* Learning are. I do not mean the Dry and Sapleſs Niceties of the Schools, I mean not the Tiffany and Cobwebs which hang about their Writings, but the neceſſary Knowledge of the Terms of Art, and the uſeful Diſtinctions which we have from thoſe Writers; for they are very ſerviceable in Controverſies of Divinity, and it may be obſerved that thoſe have the Advantage of their Adverſaries who are skilled in theſe. As for *Metaphyſicks*, it cannot be denied that they are uſeful to the helping us to a clear and diſtinct apprehenſion of things, and to the widening and enlarging of our Minds, and the cultivating of our Thoughts. Whence it is that Unthinking Perſons, and thoſe that never ſtudy for Accuracy of Conceptions, hate this ſort of Learning, as much as a Deiſt doth Creeds and Catechiſms.

I might have *further* urged the *Neceſſity of a Preacher's Good Life* from thoſe Arguments which I propounded, and more particularly

ticularly from That, that all Men see and observe, and make Remarks on the Lives of their Preachers. Even those who are not able to pass Judgment concerning their Parts and Abilities, and the Doctrines which they preach, can judge of their Manners and Behaviour. The meanest of the People can do this, they can discern whether their Minister be Humble or Proud, Sober or Intemperate, Covetous or Charitable, loose or strict in his Conversation.

And I might have farther enlarged upon *this*, that nothing is more Attractive and Charming than a Good Life, and more signally That of the Clergy. Even in *Pagan* History we find that often verified, that if they had a good Opinion of the Manners of their *Priests*, they were wont to admire and imitate all that they saw them do. Our late Travellers tell us that the People of *Pegu* (a Kingdom in the *East-Indies*) most greedily drink down the Water wherein their *Talipous*, that is, their *Preachers* wash themselves, accounting it Holy. And do we not see that among *Christians* the Holy Life of a Clergyman procures Reverence and Love, and com-

commands Compliance and Imitation in every thing? This is a convincing Sermon: and there are many that Will be perſwaded by This, who will not be moved by the Sermons and Diſcourſes from the Pulpit. As it was rightly ſaid by a * Great Man, *That a Chriſtian is the Beſt or Worſt of Men*, ſo the ſame may more particularly be ſaid of a *Clergyman*, and more eſpecially of a *Preacher*. He is the Beſt of Men, if his Life be exact: but the worſt, if it be Ungodly and Scandalous. Wherefore the Conſideration of this ſhould oblige us to take care to Preach by our Lives, that our other Preaching may prove Effectual.

And beſides thoſe Arguments which I have uſed, this more eſpecially was worthy to be inſiſted upon, that a Holy Life is neceſſary in a Miniſter, becauſe it is an Advancer of Divine Knowledge. It is ſo in the way of Divine Bleſſing and Reward, for a Godly Converſation is recompenſed with Improved Knowledge and Rectified Notions. And it is ſo in the Nature of the thing it ſelf, for the true Knowledge of

* Salvian. De Gubernat. Dei. l. 2.

the

the Scriptures and of the Will of God, and of our Duty, is never attained but by Purity of Mind, Honesty of Heart, and Holiness of Life. But on the contrary, Error is uthered in with Vice, and procures Admittance and Entertainment. A lewd Life naturally breeds an Erroneous Conscience. False Perswasions are fostered by Wicked Practices. Wherefore we are concerned to use the Right Method for arriving to the Knowledge of Divine Truths, which is so necessary in our Function and Ministry. We must Live and Act according to what we already know: and this will scatter the Remains of our Ignorance, and produce every day more and more a greater Light and Knowledge. This certainly is a very strong Motive to the leading of a Virtuous and Godly Life. And therefore, this ought to be taken Care of as the Great Master-Piece of a Preacher.

I must not omit here in this Introduction to remind the Reader to understand me aright, when in one place in the following Discourse, I alledge St. *Jerom*'s Opinion concerning the Parity of the Clergy, for I mention it only as his Judgment: that is all I do. This Caution I thought I was obliged to insert here, lest

any

any ſhould be prejudiced, by my mentioning that Fathers Opinion, againſt the Government of our Church as it is by Law eſtabliſhed. But this ſhall not hinder me at any other time from fully and impartially examining what that *Father* hath ſaid concerning this matter, and ſetting it before the Reader in a true Light, and ſhewing how it agrees or diſagrees with the Teſtimony of Scripture, and of that of the Primitive Writers of the Church, and with the Practice of thoſe times, and the Matter of Fact which Eccleſiaſtical Hiſtory hath recorded.

As to the ſhort *Catalogue of Books* at the End of the enſuing Papers, it is only inſerted there at preſent as an Eſſay of what might be performed, if there were more room. As the Catalogue of Authors in Biſhop *Wilkins's Eccleſiaſtes* is too large and redundant, ſo this may be looked upon as too ſhort and defective: but this is a Fault that may be remedied afterwards, tho' I am of Opinion that a *Few Books* are preferrable to many. I do not think it needs any Apology that I have ſet down ſome of my own, for I compoſed them on purpoſe to be ſerviceable to Beginners in the Sacred Studies, and to prepare Young Di-

vines

vines for their Work. And I ſhall heartily thank God if any of my Brethren of our Church, or of thoſe that differ from us, find them uſeful to that end.

I muſt here ſay ſomething in vindication of the Freedom which I have uſed in animadverting on the Writings of ſome of my Brethren, and one of them more eſpecially. I do not know why I may not ſay it without Arrogance, that I think I have lived long enough to be able to paſs a Judgment, in ſome Meaſure, on any Man's Performances in Divinity: and if any Man will do the like of mine (as I queſtion not there are enough that will) they have my free leave. Tell me not of the General Applauſe which ſome of thoſe Writings have met with, for this argues not the Worth of the Undertaking, but the Weakneſs of Judgment which reigns in the generality of thoſe who pretend to judge of Sermons. Not but I own them to be in their kind Laudable, and I ſhall be one of the firſt that ſhall give them their due Commendation; yea, I have done this already in the following Diſcourſe as the Reader will find. But then, I ſay this, they fall ſhort of the extraordinary Character which ſome give them. It is not

unlikely that if another had preached and publiſhed ſome of thoſe Sermons, they would have been ſlighted: Yea, there hath been an Experiment made of this, I am told; and from other Mouths, which could pronounce them with as good a Grace as the Author, they were looked upon but as mean Entertainment. But be this as it will, the thing which I find fault with is this, that ſome of thoſe Diſcourſes contain in them ſundry unſafe Paſſages concerning God, and the Scriptures, and Chriſtianity: and there are many bold Stroakes in them which conduce to the diminiſhing and diſparaging the Doctrines of Revealed Religion. Natural Reaſon and Endowments are too highly extolled, and the Difference between Moral and Evangelical Principles and Duties is taken away. Dr. *James Harmin*, and the *Leyden Remonſtrants* are preferr'd to St. *Paul* and his Writings, *Epiſcopius* and *Limborch* are more valued than the Dictates of the *Apoſtles*. And, in my judgment, there are many Indecent and Irreverent things ſaid, relating to Religion and the main Matters appertaining to it.

If it be asked why I have produced *Particular Inſtances* of ſome of thoſe Failings which

which I take notice of in Preaching, I anſwer, that I have done what I was bound in Reaſon and Conſcience to do: for if I verily thought them to be Miſtakes and Failings, and dangerous ones too, I could not do better Service to the Church, than firſt to detect them, and then openly to cenſure them. I remember *Quintilian* often gives *Examples* in particular Perſons of the Vices and Defects in an *Orator*, whom he undertakes to deſcribe. So *Eraſmus* in his *Eccleſiaſtes* doth the ſame of the Vices in *Preaching*, and names the very Men he finds fault with. But this I have for the moſt part forborn to do, for my Diſcourſe being chiefly calculated for you my Brethren of the Clergy, that is, Men of Learning and Reading, ſuch as are well acquainted with all Authors, and muſt not be ſuppoſed to be Ignorant of the Writings of your Brethren, for that Reaſon I have not always troubled you with the Author's-Names.

Beſides, I had a mind to try the skill of ſome others, and to ſee whether they knew the Words of a Writer without putting down his Name, with Book and Page in the Margin.

And

And this way I chose likewise as a good Expedient to make trial of the Judgments of my Readers, for some condemn a Doctrine, and dislike a Passage in a Book, because it is such an Author's; and on the other hand they cry up and applaud other Passages on the same account. Wherefore I have generally omitted the *Names* of the Persons I quote, and I have barely propounded what they say, that so the Reader may judge of it without Prejudice and Partiality, when he is not acquainted with the Author. But as for the *Quotations* themselves, I have been very exact in setting them down, and the Reader may depend upon them.

To draw towards the Conclusion of this Preface, I know it may seem very Invidious, as well as a Daring Task to reflect upon Persons and Things as I have done: I know I shall by this Freedom that I have used, offend some Persons; but it is an Offence taken, not given, and therefore I shall be little concerned for it. I never consult other Mens Liking or Disliking when I have Scripture and Truth on my side. I may perhaps have displeased many, and it is not improbable that I shall displease more: but this I most sacredly

promiſe that I will ever ſtrive to make Truth my Friend, and to pleaſe and gratify her. For my part, I am no *Swiſs*, I fight not for Pay: I ſpeak all as a perſon that is wholly Free and Diſintereſted. I have undertaken to vindicate thoſe Truths that I obſerve are going out of Faſhion: I deſign to aſſert that Cauſe which I ſee is deſerted by ſo many. And I will run the riſque of diſpleaſing this preſent Age, in hope that After-times will be more favourable to what I ſay.

If I be thought to be *Singular*, and am blamed for conteſting againſt the Common Vogue and Suffrage, I tender this to be conſidered, that in thoſe Matters which are plain and evident, and grounded upon the Word of God, it is not a blamable Singularity for any one to ſtand alone in the Defence of Truth. Wherefore I will not deſpair of the Favour and Candour of you my Brethren, to whom this preſent Undertaking is addreſſed. For I ſpeak to Good and Wiſe Men: and I believe there are none of that Character that will be offended at my Freedom, it being neceſſary in order to the laying open the Faults of thoſe Perſons, whom my Diſcourſe led me to addreſs my ſelf to. I intreat you therefore

fore, my Brethren, bear with my Plainneſs: ſhew not your ſelves uneaſy at what I ſay: miſconſtrue me not for delivering my Mind without Diſguiſe and Palliation. You have ſuffered that Great Man Biſhop *Ward*, and his Learned Succeſſor in the ſame See, and the late Biſhop of *Worceſter*, and the preſent Dean of *Exeter* to give you Good Advices, and even to tax the Vices of the Clergy. I hope I may preſume (tho' I have none of thoſe Titles) to do ſomething of the like Nature: and I have done it in this Book which I now offer to you, wherein I hope all is ſpoken with that Decency which becomes your Character.

The Church of *Epheſus* was charged with *leaving her firſt Love*, and ſhe is exhorted *to remember from whence ſhe was fallen, and to repent, and to do her firſt Works*. This is the Sum of what I have ſaid to *You*, and I now moſt ſolemnly urge it upon you. You are fallen off from your Original Principles, but be prevailed with to Return, and to reaſſume your firſt and antient Poſitions. You are the Succeſſors of brave and Great Men: and as you ſucceed them in their Places and Revenues, ſo it is fit you ſhould in-

herit their Doctrines. Desert not that Cause which they so manfully defended, debauch not those Articles which they kept pure and entire. The Desertion which some of you are guilty of may have had its rise perhaps from the Goodness and Easiness of your Nature, from your Gentleness and Compliance, from your humble and submissive deference to others, or from a blind Obedience to their Dictates, and not from any ill and perverse Principle. You may be said rather to be Mistaken, than to be Faulty. But for the future, I hope you will open your Eyes, and see where you are, and now at this time especially, under the Calamities of War, be Serious, and recollect your selves, and retrieve the Old Doctrines taught and transmitted to you by our Renowned Archbishops and Bishops, and the rest of the Clergy of the Church of *England*.

The *Queen*, as a Nursing Mother takes care that the indigent Pastors shall have their Incomes augmented. Will it not then become all the Spiritual Governours and Guides of Souls, even in way of Gratitude for the Royal Bounty, to be careful to instruct the People more diligently and faithfully than ever, and to instil into them

them Sound Doctrine, and to promote the Restauration of it every where, and to Cultivate and improve all Means conducing to it?

If you do not this, some are apt to think that there will be almost a necessity of repairing sometimes to other Assemblies besides those of our Church, that Persons may have the whole of Religion taught them, that in one they may be instructed in the Doctrine of Justification by Faith alone, *&c.* and in the other they may be stir'd up to the Practise of Moral and Christian Duties. But, My Brethren, I am now putting you into a way how you may prevent this Occasional Separation, and how you may secure your Hearers to you, and keep your Flock entire. The only way is to recal the Antient Doctrines, and to let the People know from the Pulpit what was the True *Primitive Preaching* of Christ and his Apostles.

By this means you have an Opportunity to signalize your Faithfulness and Integrity, and to demonstrate how sincerely you regard the Welfare of the Church, and the Good of Mens Souls. And hereby you will gain the Love and Esteem of all Good Men, and purchase to your selves a bright and lasting Honour.

I desire all those whose Minds God hath enlightned with the saving Knowledge of Divine Truths, especially those that are contained in the Gospel, to judge of what I have said, and to determine impartially. And I shall esteem it a great Happiness if what I have offered shall have the desired Influence on those to whom it is directed.

Finally, If I am mistaken in any of those things which I have treated of, I will own my self obliged to the Person who shall be pleased to shew me my Mistakes, and to convince me of any undue Proposition that I have advanced thro' the whole Work. I declare that I stand ready to own my Errors, and thankfully to acknowledge the Hand that pointed to them.

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THE

The Preacher, &c.

IT must be granted that there are other Parts of the *Pastoral Office*, and those of great importance, besides *Preaching*: For it is incumbent on every one that hath taken upon him the Care of Souls, to use the Publick and Stated Prayers of the Church, to Catechize the Youth, to administer the Sacraments, and to visit the Sick. And as we have an Office for the Visitation of such, so there must be likewise the Visitation of those that are Well: For this is as necessary and useful as the Other. We must enquire and endeavour to discover by Private Conference, what is the particular Condition of every Member of our Flock with respect to Religion, and the Welfare of their Souls. We are to Advise, Counsel, and Admonish them in their own Habitations, as well as in the Church. We have our Blessed Saviour for our Pattern in this Matter, for we read in the Evangelical Records; that, besides his Publick Discourses and Sermons, he made frequent Visits, and gave private Advice and Counsel. And we read that the Apostles *taught the People publickly, and from House to House*, Acts 20. 20. And our Church approves of this in her *Form of the Ordination of Priests*, where she requires of those that take that Sacred Office on

them, and have the Charge of Souls, *to use private* (as well as *publick*) *Admonitions and Exhortations, as Need shall require, and Occasion shall be given.* The Spiritual Physician will best understand his Patient's Maladies, by personally conversing with them: And in some Cases it is impossible to understand their Condition otherwise. Wherefore we may gather from what hath been thus briefly suggested, that *Teaching* is not confined to the Pulpit, but that we are obliged to use Private Admonitions and Instructions. We cannot discharge our Duty without this: and particularly we cannot fit the People for the publick Hearing of the Word without it.

This being granted, it ought next to be said, and that with equal Truth, that no Employment of the Clergy is of more general use than *Preaching*, and no work of the Ministry requires such Care, such Skill, such Attendance as this doth. On which Account this is to be reckon'd the most eminent Part of a Clergyman's Duty, and challenges the chief Place in the Ecclesiastical Employments. Therefore I think it is very observable, that this is the first Office mentioned in the Commission which our Saviour gave his Apostles, *Matth.* 28. 19. *Go and teach all Nations*, to which answers that in *Mark.* 16. 15. *Preach the Gospel to every Creature.* In my Judgment this seems to carry great Weight with it, and we are to regulate our esteem according to what we here observe; Namely, That Teaching or Preaching is first of all placed in this Divine Commission. Nay, I would desire my Brethren to remark this further, that this very thing is repeated in that forementioned place

place of St. *Matthew*, *Teach all Nations*, and ſoon after that, *Teaching them to obſerve all things whatſoever I have commanded you.* Here is a double Teaching or Diſcipling, and both appertain to the Miniſterial Office, and both are contained in *Preaching:* for by this we call and gather Perſons into a Body or Society, and then we inform them concerning the Duties that are required of them in that Capacity. This is called by the Apoſtles, *The Miniſtry of the Word*, *Acts 6.* 4. and you'l find there, that this is acknowledged by them to be the chief Miniſterial Act that is to be attended to, and others are Poſtpon'd, to make way for the Exerciſe of this.

And this was the Senſe of the Pious Fathers of the Church afterwards; Preaching is * πρῶτον τῶν ἡμετέρων, the principal thing that belongs to us Miniſters of the Goſpel, ſaith *Gregory Nazianzen.* And St. *Auguſtin* in expreſs Terms tells us, that the † *Proper Office of a Biſhop is to Preach.* The like is ſaid by other Antient Fathers and Biſhops; yea indeed (as the late Learned Biſhop of *Worceſter* || obſerves) 'Preach-
'ing was for ſome time an extraordinary thing
'in the Church, and none but Great and Elo-
'quent Men, of Authority in the Church, were
'permitted to Preach, and the greateſt Biſhops
'were then the Preachers, as appears by the
'Sermons of St. *Ambroſe*, St. *Chryſoſtom*, St.
'*Auguſtin*, &c. And, as he (*a*) adds, 'In
'this Nation and others, before Parochial Cures
'were ſettled, the Presbyters had no conſtant

* Orat. I. † De Offic. l. 1. c. 1. || Duties and Rights of the Parochial Clergy. p. 204. (*a*) P. 205.

' Office of Preaching, but as the Bishops ap-
' pointed them occasionally. But he acquaints us that the Teaching Office of Ministers was more frequently exerted afterwards, when the Necessity and Importance of it were more seriously consider'd. Yea, *even in the dark times of Popery they were convinced of the Necessity and Usefulness of Preaching*, *saith this* * *Learned* Prelate: for he had shew'd before, that in King *Henry* the IIId's Reign, all Parish-Priests were enjoyn'd at a *Provincial Synod* to *instruct the People committed to their Charge*, *and feed them with the Food of God's Word:* and if they do it not, they are stiled by that Synod *Dumb Dogs*. Whereupon *Lyndwood* rightly and seasonably saith, *The Spiritual Food of God's Word is as necessary to the Health of the Soul*, *as corporal Food is to the Health of the Body*. The Bishop further notes it (p. 206.) as *Erasmus*'s Observation in his *Ecclesiastes*, that ' the Sense of ' Religion grows very cold without Preaching, ' and that the Countess of *Richmond*, King ' *Henry* the VIIth's Mother, had such a Sense ' of the Necessity of that Office in those times, ' that she maintained many Preachers at her ' own Charges, and employed Bishop *Fisher* to ' find out the best qualify'd for it. And truly this was a very seasonable Work, for it must be granted that the Office of *Preaching* sunk very low, and was almost extinct before the Reformation: but ' since that time (as our Reverend ' Bishop takes † notice) the Church of *Rome* ' hath been more sensible of the necessity of

* P. 15. † P. 206, 207.

Preaching

Preaching, as appears by the * Council of *Trent*, and their most celebrated Men insisting upon it, and giving Directions about it.

And all the great Lights of the Reformed Churches, and of our own especially extol this Sacred Employment, as the chief Part of a Minister's Duty. There is extant a very choice Letter of Archbishop *Grindal* to Queen *Elizabeth*, in the former part of which he excellently displays the Usefulness, Necessity and Dignity of the Office of Preaching. It was the acknowledgment of an Eminent Ruler in our Church (whatever his Thoughts were afterwards) that † *The Office of a Bishop is to preach Christ as well as to govern the Church of Christ.* And this is the Sentiment of a known Overseer of our Church at this day, as we find in his ‖ *Pastoral Care*, Preaching, saith he, *is the Bishop's great Duty, and he ought to lay himself out in it most particularly.* Which certainly is no less the Work and Care of the whole Clergy: and accordingly, a Reverend and Pious *(a)* Divine of our Communion hath learnedly defended and maintained this Proposition, that the Preaching of the Word of God is the first and the chiefest, as well as the most proper of all the Exercises and Functions belonging to the Pastoral Charge.

One would think this Proposition should not meet with a denial, for as *(b) Seneca* saith of a

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* *Præcipuum Episcoporum munus, sc. Prædicatio.* Sess. 4. Decret. 2. † History of the Troubles and Trial of *Archbishop Laud*, *&c.* p. 139. ‖ Chap. 6.

(a) Dr. *Holsworth* in Prælect. in 13 *Mat.* 52. Lect. 3.

(b) Epist. 19.

Wise Man, *Nihil quicquam aliud est quam humani generis pædagogus*, his Business is to Instruct and Tutour the World; so the Character will agree with the Person whose Office I am now treating of. It is the essential Qualification of a *Preacher* to enlighten and inform Mankind; and to make them more knowing and better. And who can deny that this is a most noble and excellent Employment? Yet so it is, there have been always those that have had a very mean Opinion of the *Teaching* Office of a Bishop or Presbyter. The Dislike and Contempt of it began very soon: For this Institution of Heaven was at its first appearing in the World, accounted *Foolishness* by the great Pretenders to *Worldly Wisdom*, as we read in 1 *Cor.* 1. 21. And ever since there have been some that have purposely vilified it. It is true it was once necessary say some in order to the converting of Pagans to Christianity, but now say they, it is needless. This is the known Language of some of *Socinus*'s Followers, and of others who have learnt it from them. *There is no use of Preaching since the Conversion of the Gentiles, and since Christianity is settled in the World*, saith the * *Racovian Catechism. There is no necessity of it*, saith † *Episcopius*. And those who boast of the Title of *Deists*, have lately in their Writings ridiculed this Office, therein following the Example of their great Master and Friend Mr. *Hobbes*, whose profound reasoning against Preaching hath for ever alienated their

* De Eccles. cap. 11.
† Disput. 28. Thes. 11. Pars Tertia.

Minds

Minds from it. He tells the World in his *History of the Civil Wars of* England, that *the Heathens were not short of us in point of Virtue and Moral Duties, notwithstanding that we have had much Preaching, and they none at all.* Therefore Preaching is to be discarded. Again, saith he, we are to consider the *Harm that proceeds from a Liberty that Men have upon every* Sunday *and ofiner, to harangue all the People of a Nation at one time, whilst the State is Ignorant what they will say.* And he adds moreover, that *there is no such thing permitted in all the World out of Christendom, nor therefore have they any Civil Wars about Religion.* These are the Considerations on which he condemns Preaching: But if we consider how Weak and Shallow they are, we shall not easily be proselyted to his Perswasion.

First, Whereas, he saith, the Heathens were not short of us in point of Morality, and thence would disparage Preaching; he puts off his Readers with a gross Fallacy, for some of the Heathens did not come short of us as to Moral Practises, because they had no Preachers, but because they attended to the Dictates of their Minds, and the natural Reasonings of their own Consciences. And on the other hand, some of us have got no further than some Heathens, not because we have much Preaching, but because we do not make a right Use of it.

Secondly, It is an Idle Surmise and Suspition that Harm will accrue to the State by publick haranguing the People from the Pulpit, for though the Government know not what the

Preachers will say, yet being part of their Auditors, they must needs know it when it is said, and consequently they are able to prevent the Hurt he dreams of.

Thirdly, It is not to be imputed to the rarity and infrequency of Preaching, that People out of Christendom are not troubled with Civil Wars about Religion, but it is to be ascribed to their Ignorance, or Superstition, or Carelessness, or else to Force and Restraint that is upon them: for if I had time, I could demonstrate to any Understanding Man, that some or all of these are the Causes why those People Quarrel not about Religion. But the Philosopher was resolved to say something against *Preaching*, though it was nothing to the purpose; and that was it which produced the foresaid Suggestions which have taken very much with the Town-Wits, and the Beaus, and the whole Race of Scepticks and Theists. And thence it is that we hear them fling at the Publick Instructours of the People, and think themselves very facetious when they give them the Names of *Pulpit-Declaimers*, and *Levites that harangue the People*.

But, which is most shameful, Preaching is dis-esteemed by *some*, who, if we respect their Character, should be thought rather to magnify it. It hath not only openly been declared by them to be no part of Divine Worship, but it hath been represented as a needless and burdensome Employment, and such as deserves to be laid aside for the most part. The late Author of the *Case of the Regale and Pontificate Stated*, hath

hath not in his * Description of a *Priest*, or a Minister of the Gospel, one Syllable about his *Teaching the* People. There are those who would have *Catechizing* exclude all Sermons, and accordingly they so extol and advance the one, as to bring the other into Disrepute: whereas the true way is to maintain and keep up the Credit of *both*: the one being necessary for those of younger Years, and the other for such as are of some Maturity. I confess I wonder'd to meet with such a passage as this in a late Learned Writer † of our Church, 'I am confident, saith he, that 'would all sorts of Persons but duly attend 'upon these Instructions (i. e. *Catechetical* 'Exercises which he before mention'd) they 'would reap a more substantial Benefit by 'them than from those other Exercises which 'have, I know not how, so universally crept 'into the place of them. One would not have imagin'd that a Person of his Character should venture to utter such unadvised Words, for they can be thought to be no less, seeing they cast such a Contempt upon those Religious Exercises, *viz. Sermons*, which are so constantly preach'd not only by his Brethren, but by himself, and are duly attended upon by Understanding and Pious Christians. If Sermons be *crept into* the place of *Catechizing*, it is by the Allowance of the Governors of the Church, and therefore this

* P. 172, *&c.* † Dr. *Wakes* Preface to his Commentary on the Church-Catechism.

Worthy

Worthy Writer could not truly say, *he knows not how.* But if he was resolv'd to say any thing of this matter, he might have said this with Truth and Reason, that Catechizing and Pulpit-Discourses have their different Use and place, and so are consistent; and therefore 'tis unreasonable and absurd that one should justle out the other.

Others tell us that we ought not to appear so concernedly for *Preaching*, for 'tis probable that this is done to vilify the *Prayers of the Church*, and in time it may be fear'd that Preaching will exclude Praying. In answer to the former part of which Cavil, it might justly be observed that some of those who pretend to be the greatest Admirers of Prayers, and set them up in opposition to Peaching, are the Vilifiers of them themselves; for they seldom or never perform the Praying Part of the Pastoral Office, but procure others to discharge it; as if it were an Office below them, and fit only for their Readers and Curates. As to the latter part of the Cavil, that Preaching will in time exclude the Prayers, there is no fear of any such thing, and that for this Reason, because all sober Persons of our Communion who are for Preaching, are also as much, and more for Praying. But the more distinct Answer is this, It is true, there is a double *Extreme*, for even the best Acts of Divine Worship are liable to be immoderately and excessively extoll'd, and even to Superstition. As there are some Persons who vilify Preaching, that they may inhance the extraordinary Value of Prayer,

so

ſo there are others who ſeem to neglect and diſparage Prayers, that they may pay all their reſpects and regards to Preaching. But both theſe Extreams are dangerous, and therefore to be avoided; it is Pity that theſe two great Ordinances ſhould be at odds, they being *both* of them, as to their particular and peculiar Uſes, ſo indiſpenſable in the Church of Chriſt.

If we are enclined to *Compare* them together, the beſt thing we can do is to obſerve the *peculiar Excellencies* which are proper to each other. Prayer is a daily Exerciſe, and of continual Uſe, whereas Preaching is only at ſome certain Seaſons. We can never want Leiſure for the former, becauſe we can perform this when we are alone and by our ſelves, and we can pour out our devout Wiſhes and Petitions, and ſend up our Divine Ejaculations even when we are employ'd about our ſecular and ordinary Buſineſs. In this, *Prayer* hath the Preheminence of the other Religious Performance of Hearing, and conſequently of *Preaching*.

But again, In *Prayer* we make our Addreſſes to God, and ſpeak to him: whereas in *Preaching* he vouchſafes to ſpeak to us, which makes this Performance the more honourable. Wherefore, if we make Conſcience of calling upon God, and offering our humble Supplications to him, we ſhall alſo be as careful in hearing God ſpeak and call to us in the Preaching of his Word. If we are heartily deſirous that the Almighty ſhould give ear to us when we pray, it is certain we ſhall be

deſirous

deſirous and forward to hearken to his Voice when he ſpeaks to us by his Miniſters.

Moreover, it will be uſeful to take notice of this difference between theſe two Religious Performances; Prayer prepares us for Hearing, and Hearing fits us for Practiſing what we pray'd for. By the benefit of Preaching we come to underſtand *how* we are to pray, and for *what*: by Prayer we gain the Divine Aſſiſtance to enable us to perform what we hear. Hearing guides and directs our Prayers, and Prayer conveys a Bleſſing on what we hear. In ſhort, Hearing without Praying is of no uſe, as on the other hand, Praying without Hearing is wholly inſignificant, for an Infallible Author hath told us, that *he who turneth away his Ear from hearing the Law, even his Prayer ſhall be an Abomination*, Prov. 28. 9. So that, upon the whole Matter impartially weigh'd, Prayer and Hearing muſt go together, and not be ſeparated: and therefore let nothing that is here or afterwards ſaid under this Head be interpreted in Derogation to the Sacred and Indiſpenſible Office of Prayer.

But it appears from what hath been briefly ſuggeſted, that as Prayer in ſome Reſpects is preferable to Preaching and Hearing, ſo theſe in other Reſpects have the preference of that. Which is confirm'd to us by what the Wiſe Man ſaith, Eccl. 5. 1. *Keep thy Foot when thou goeſt into the Houſe of God, and be more ready to hear than to give the Sacrifice of Fools*: that is, rather attend to the Voice of God in his Word as 'tis explain'd to you, and thence learn your Duty, then offer the Sacrifice of

of Prayer and Praiſe; thinking like Fools that all is well, and that God is pleas'd with the bare Offering, and looks not chiefly to the Life and Converſation. Here you ſee Preaching is prefer'd before Prayer by the *Royal Preacher* himſelf. And ſo on ſome other Regards we find that even in the firſt Ages of the Goſpel it had this Preheminence. To which purpoſe let us hear what the Learned *Stillingfleet* ſaith, ſpeaking of the Uſage and Practice of the Primitive times, * *Publick Prayers*, ſaith he, *were not then look'd on as a more principal end of Chriſtian Aſſemblies than Preaching, nor conſequently was it the more principal Office of the Stewards of the Myſteries of God to read the publick Prayers of the Church, than to preach in Seaſon and out of Seaſon.* And again, *Were the Apoſtles*, ſaith he, *Commiſſioned by Chriſt to go Pray, or Preach? And what is it wherein the Miniſters of the Goſpel ſucceed the Apoſtles? is it in the Office of Praying or Preaching? Was* Paul *ſent not to Baptize, but to preach the Goſpel? and ſhall we think that thoſe who ſucceed him in his Office of Preaching, are to look upon any thing elſe as more their Work than that? Are Miniſters in their Ordination ſent forth to be Readers of Publick Prayers, or to be Diſpenſers of God's Holy Word?* And he ſticks not to add, [Are they ordained wholly to this, and ſhall this be the leſs principal part of their work?] Theſe ſeveral Paſſages

* Irenic. *p.* 333. Part 2. Chap. 6. *p.* 333.

of

of that excellent Man I desire may be well considered by those that cry up the Prayers of the Church so as to slight and disregard, and even to shut out Preaching if it were in their Power.

If they say (as we know some do, and I have taken notice of it before) that there is a difference as to this matter between the Primitive times of the Gospel, and those that we live in, for then there was abundance of Heathens and Jews to be converted, but amongst us there is a general Profession of Christianity, and therefore the end of Preaching, which is to convert Men from Paganism or Judaism to the Christian Religion, now ceases; and consequently Preaching is now superseded. If this be objected, the Answer is ready at hand, and I hope will be very satisfactory, namely, that though the antient Primitive Preachers were employ'd in converting of Infidels, yet Preaching is as requisite now as then, for many Auditors that bear the Name of Christians are known to be too much tinctured with Infidelity as to their Opinions, and come not short of some of the worst Heathens as to their Practice. It is not mere Baptism that makes Men Christians, it is not the bare Title that doth it, whilst they live worse than any *Jews* or *Gentiles*. On which account those that hear us stand in need of Instruction and Reproof as much as *Jews* and *Heathens* of old: for 'twas the work of the first Preachers to convert profess'd Heathens; and 'tis *ours* to convert those that call themselves Christians, but do nothing that entitles them

them to that Name. Or, say that many of our Auditors are real Converts, and are hearty imbracers of Christianity, yet they ought to be continually reminded of their Holy Profession, they ought to be stir'd up to their Duty, to be frequently exhorted and admonish'd, and to be fix'd and establish'd in the Ways of Godliness: so that on this score there is now as great, if not greater necessity of Preaching than there was at the setting up of the Gospel. But I return to what I had been speaking of before.

Again, to shew yet further the Nature and Excellency of this Office, as it is compared with *Prayer*, and other external Acts of Religion, I will add this, that this Publick instructing of the People, consider'd as a Personal Act, excells them all, and particularly Praying, that is, if we mean by this latter the outward Performance of it, and not the Spiritual Grace or Endowment. This is own'd by a very profound Writer of our Church, and one that, when I have named him, you will say doth not favor of Popularity; he expressly avouches that *Preaching, in respect of personal Performance, is the most excellent Work Bishops and Presbyters are able to do in the Service of God.* So * Mr. *Thorndyke.* Praying, and so likewise Baptizing, together with celebrating the other Sacrament, and the rest of the Offices of the Ministry, as sacred and valuable as they are in

* Due Way of composing Differences.

themselves, may be performed by Men of mean and contemptible Gifts, whereas the Work which I am now speaking of, can't be rightly discharged without great Preparations and Abilities. I say, rightly discharged, for otherwise these two things alone, *viz.* Confidence and Memory, may qualify a Man to be a Publick Teacher, as there are too many Instances of it. Every one that can read the Publick Prayers, and administer the Sacraments, cannot perform the Teaching Office, because this requires peculiar Abilities. Whence the preaching of the Gospel is thought by St. *Paul* (who was a competent judge in the Case) to be a nobler Work than the administring of one of the Evangelical Sacraments: for this is part of the Foundation of what he saith, 1 Cor. 1. 17. *Christ sent me not to Baptize, but to Preach the Gospel.* And one of the most celebrated *Schoolmen* hath left this as his Determination on this Point, namely, that * to Preach is the principal and most proper Act of a Churchman and more worthy than Baptizing.

In the Apostle's Heraldry the Title of *Preacher* is more honourable than that of *Apostle*, and therefore he gives that the precedence of this, 1 Tim. 2. 7. *I am ordained a Preacher and an Apostle*, saith he. The former is a greater Name with him than the latter, and therefore he adds in the same place, *I am a Teacher*, to let us see he was

* Aquin. 3 pars Quæst. 67. Art. 1.

more

more than ordinarily pleased with that Title and Office; and that makes him repeat it. Nay, the whole Colledge or Society of Apostles agreed in this Determination, that Preaching was to be prefer'd to works of Charity, and Almsdeeds, *Acts 6. 2. It is not reason that we should leave the Word of God, and serve Tables*, i. e. it is not fit and reasonable that we should spend our time in collecting a supply for the Poor, and thereby neglect Preaching: therefore you must appoint Officers for that Purpose, and let us alone to discharge the Work of dispensing God's Word to the People, for this Word is the Food and Sustenance of Souls, and is to be attended to before that of the Body. I will conclude this Particular with the remarkable Words of *Erasmus*, a Great Judge in this, as well as in all other Matters appertaining to Divinity. After he had made a Comparison between the several distinct Functions and Offices of a Clergyman, he gives the Preeminence to Preaching, saying, * *He is then in the very height of his Dignity, when from the Pulpit he feeds the Lord's Flock with Sacred Doctrine.* And again, in the same place, *The Christian Preacher* (saith he) *ought to take great care in his other Offices, that he please the Lord, but in that of Teaching he ought to excel himself.*

Lastly, Though Prayer, no less than Preaching, be a Minister's unquestionable task, and thence it was resolved upon by the Apostles in that forenamed Chapter, *v.* 4. that they would

* Ecclesiast. lib. 1.

give themselves continually unto Prayer, and to the Ministry of the Word, though, I say, it be thus, and though Praying, and Reading the Holy Scriptures be divine Ordinances, and Instruments of Conversion and Repentance, yet we must know that the Word of God preached is in a more especial and peculiar manner designed for that purpose: and therefore this is that Employment in which the Ministers of the Gospel are obliged more peculiarly to lay out their Strength, Skill and Pains. Indeed this is suitable to us as we are Men, *i. e.* Rational Creatures; all Arts and Sciences being usually propagated by this Method, the *Ear* being in a more signal manner the Organ of Knowledge and Learning. There is, as an Antient and Learned Father expresses it, * a latent Energy in a quick and lively Voice, which being transfused from the Mouth of the Speaker into the Ear of the Learner, makes a very forcible Impression. And this way of Conveyance is also fit and proper for us as we are *Christians*, and are to be instructed in Divinity, the Great Art of Arts, and as we are to imbibe the Doctrines of *Faith*, which (as St. *Paul* tells us) *comes by hearing*. To this end Christ Jesus instituted and appointed a distinct Order of Men in the Church to instruct his People in the Doctrine of Salvation, to convince Men of their Sins and Guilt, to reclaim them from their Evil

* Habet enim nescio quid latentis energiæ Viva vox, & in aures discipuli de auctoris ore transfusa, fortiùs sonat. Hieronym. Epist. ad Paulin.

Ways,

Ways, and to direct them into the way of Life and Happiness, whence we may remember that Preaching is called *the Power of God unto Salvation*, Rom. 1. 16. And it was used to this purpose by Christ and his Apostles, and we should be continually urging it upon our selves, and those that hear us, that Preaching was ordained for this very end: besides that, it is in it self fitted for it, and that in a peculiar way.

Yet I would not be mistaken here, when I say this Ordinance is in it self fitted for so great an End, and when I assert that Preaching is the effectual Means of Conversion and Repentance, I would not have it thought that this proceeds from the mere Vertue of Preaching. No: but the chief reason of it is because God hath so appointed, 1 Cor. 2. 21. *It hath pleased God by the foolishness of Preaching* (i. e. by this Ordinance which the World accounts *Foolishness*) *to save them that believe*, 1 Cor. 1. 21. Some indeed have been called and converted by other Means, but those Persons are very few: and 'tis certain that none can expect any such thing as long as they neglect or despise Preaching. And the reason is, because the usual Method which the Holy Ghost hath chosen for the bringing home of lost Souls is the faithful dispensing of the Word. The Apostle assures us (as you have heard) *that it hath pleased God* that this should be the ordinary means of converting and reclaiming of Sinners, and consequently of *saving* them.

But it seems there are some that are *displeased* at it: Nay, they will by no means allow that Preaching is an Institution of God's appointment. Nay, further, they are heard to declare against it as a Common Nusance, and are ready to vote it down as a very Troublesom thing in the World. But who are the Men that do this? None but such as are known to be of loose Principles, and of debauched Manners. You never knew any other Persons guilty of this Folly and Miscarriage. And what is it that these Men aim at in such an Enterprize as this? What is the true Reason that they so warmly cry down Preaching? The true Account is, because plain Preaching meets with their Vices, and opposes the disorders of their Lives and Practices: It is no wonder then that they oppose it. They hate the Light, the Light of God's Word, because their Deeds are Deeds of Darkness. They resolve to be Vicious and Wicked, and therefore 'tis not strange that they hate Reproof. How can it be expected that these Men should give ear to the Admonitions of the Minister with any Liking and Approbation? How can they indure the Threatning and Menaces which he denounces against Sinners? Nay, they must needs be exceedingly galled and vexed, when they are even forced (as at some times perhaps) to give us the hearing when our Commission is to Thunder, and to hold open their Eyes when we come with Lightning and dreadful Flashes. It is no wonder then that with *Caligula* they choose rather to creep under their Beds, than appear in their Pews on such an Occasion. It is no wonder that

that they fly from the very ſight of the Pulpit, and always in company endeavour to be witty in their kind upon the Preacher.

But we are not to mind what they ſay, for we know they are prejudiced Perſons, and therefore are not to be attended to. They ſpeak againſt Preachers, only becauſe theſe with ſome Freedom ſpeak againſt their diſſolute Lives and corrupt Manners. They have no ſenſe of their Miſcarriages, and they are unwilling to be made ſenſible by what thoſe Perſons deliver. They laugh at *Converſion* and *Regeneration* as mere Canting Terms, and therefore they have no regard to that which is the uſual and appointed Means of Mens being regenerated and converted. They have no mind to Repent, and conſequently they trouble not their Heads about that which is the ordinary Inſtrument and Advancer of that Work, and by which all other Duties are promoted, and all Graces and Virtues are begot and nouriſhed in the Souls of Men. Which certainly is ſufficient to commend it to the Approbation and Eſteem of all wiſe and underſtanding Perſons: and there needs no higher *Elogium* to be pronounced in its Commendation.

Having premised these things, I will now directly proceed to treat particularly of the *Nature of this Divine Office* in the Church, and to shew how it is to be discharged, and wherein it wants some regulating and reforming: which I shall do not so much to inform my Brethren of their Duty, (though we all want instructing, and may be serviceable to one another in tendering our several Advices and Counsels) as 1. To give Laws to my self, and to fix my own Practice. *Tully*, in that Oration, wherein he is Advocate for *Archias* a Poet of *Antioch*, falls into a Verse in the first Line of it. The *Subject* we treat of, if it be commendable, should influence on us, and we should be transform'd into our Theme. At least I shall lay an Ingagement on my self to aspire to that Perfection, which I recommend to others. Again, I shall, if not instruct, yet Remind my Brethren of that which is their Great Duty and Weighty Concern, and will unspeakably redound to the Reputation of their High Calling. Therefore, 'twas wisely and pertinently said by the Great *Stillingfleet*, * *The Duty of Preaching needs to be look't after, when the Esteem of our Profession depends so much upon it.*

Further, by displaying the great Task and Service which are incumbent on Ecclesiastical Persons, I hope I shall provoke them to a more than ordinary Sedulity and Carefulness; that thereby they may be able to perform things worthy of their Calling, and such as will up-

* D. and R. of the Paroch. Clergy, p. 203.

hold

hold the Credit and Reputation of it: for 'tis well observed by the forementioned Author, that * *Those who are lazy, and would be glad to have Preaching laid aside in a great measure, never well considered the Design of our Profession, or the way to support it.* And lastly, which is the main thing intended, the right understanding of the Nature of the Preaching Office will render us more useful and serviceable to our People: we shall always make our Addresses to them with greater Efficacy and Success, and they will give attention to us with greater Diligence and Respect. These will be the Good Effects of this present undertaking, and therefore I need not be asham'd of it.

My great Business then is to shew how this Sacred Office is to be manag'd, and to offer particular Rules and Measures for that purpose. Our whole Enquiry will comprize in it these two things, 1*st*, The Matter and Substance, 2*dly*, The Manner and Circumstances of Preaching. The former will give an Account of the Essential and Substantial Parts of the Preacher's task; the latter will discover the right way of pursuing this Work and Task.

I begin with the first, which is the Foundation of all, the *Matter* and *Substance* of this important Task: for if we fail here, it will be in vain to discourse of the Manner and Circumstances of it. Now the best way to be acquainted with the true Matter of the Sacred Art of Preaching, is to enquire into the Design of it;

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* Ibid. p. 204.

which may be thus briefly represented. The Great End and Design of Preaching is to make Men more *Knowing* and more *Religious*; and therefore the Preacher's great Work is to *Instruct* and to *Reform*. And because there are great numbers of Persons that are *Weak* and *Languid* in their Efforts of Virtue, and are drooping under the prevalency of their Corruptions, and are subject to distrust and despair, the Office of a Preacher is to offer *Mercy* and *Refreshment* to such; and because there is yet a greater number of *Hardned* and *Confident* Sinners, who presume on the Favour of God, and go on in their Sins and continue impenitent, therefore it is his Work to set before them their *Danger*, and freely to denounce *Judgments* against them. We see then what are the Just Materials of Pulpit-Discourses, namely, Divine Truths, Duty or Practice, Comfort and Terror. The treating on these four Grand General Heads comprehends the Whole Office of a Publick Teacher, only with these Additions, that there must, with respect to all these Heads, be a close *Application* of whatever is said, and the *Holy Scriptures* must be made use of to all these Purposes. So then, the Preacher is to inform Men concerning all necessary Truths; he is to urge upon them all Duties; he is to administer Solace to them, or to terrify them as he sees occasion; he is to make particular Application to his Hearers of the Subjects he treats of; and he must continually make use of the Sacred Writings, to render all he saith Authentic. These are the Substantial Parts and Necessary Branches of the Preacher's Task.

First,

First, It is an absolute Ingredient in his Character, that in the course of his Preaching he acquaints his Hearers with the necessary *Truths* and *Doctrines* of Religion. His first Business is to set Men right as to their Notions. St. *Paul* was sent to preach to the Gentiles *to open their Eyes, and to turn them from darkness to light*, Acts 26. 18. Which lets us know that Preaching was design'd to dispel Darkness and Ignorance, and to illuminate the Understandings of Men. The Publick Guides of Souls must take care that the Knowledge of God be propagated amongst their Flock lest it be spoken to their Shame, as well as the Peoples, that [*some have not the Knowledge of God.*] The Prophet *Malachi* lets us know, *Mal.* 2. 7. that *The Priests Lips should keep Knowledge*, keep it, not from the People, (as too many have done) but so keep it and treasure it up, as in Season (and out of Season as the Apostle speaks) to bring it forth, and distribute it to the People. And to excite us to this, we ought to take notice of the Penalty which attends the neglect of this Duty, *Hos.* 4. 6. [*Because thou hast rejected Knowledge, I will also reject thee, that thou shalt be no Priest to me: seeing thou hast forgotten the Law of thy God, I will also forget thy Children.*] As much as to say, be it known to you, O ye Priests, that your neglecting to instil Knowledge into the People shall be severely punished. If you refuse to discharge this your proper Work which God requireth of you, and which your very Office exacts of you if you are thus negligent and careless, not to say Irreligious and Prophane, you are not fit to be

Priests;

Prieſts; you may be call'd ſo indeed, but I tell you, ye ſhall be no Prieſts to me. And let me add moreover that becauſe you have forgotten your Duty which God's Law requires of you, I will take no care of you or your Children, I will ſuffer your whole Tribe to be vilify'd. This I will do, ſince you have made your ſelves vile by diſregarding my Commandments, and particularly by your wilful forgetting to inſtruct the People, and furniſh them with the Knowledge of Me and their Duty.

I wiſh all the Evangelical Prieſts, I mean the Miniſters and Diſpenſers of the Goſpel would ſeriouſly lay this to Heart. If they reject Knowledge, They much more ſhall be rejected, and they ſhall be no Prieſts to God, by what Names ſoever they may be called among Men. If they teach not their Flock the Principles and Grounds of Religion, but rather breed them up in Blindneſs and Ignorance, they may indeed paſs for *Prieſts* in the repute of that Church, which makes Ignorance the Mother of Devotion, but undoubtedly they are no Goſpel Prieſts or Miniſters, for they take no care of that which is the Foundation of the Goſpel, namely, True and Sound Knowledge. For this is certain, thoſe that are ignorant of their Duty, cannot perform it aright. Wherefore, ſeeing it is impoſſible they ſhould practice their Religion, unleſs they firſt knew it, it follows that the firſt thing we are to take care of is to * correct

* Debet Divinarum Scripturarum tractator & doctor, defenſor rectæ fidei, ac debellator erroris, & bona docere, & mala dedocere. Auguſtin. de doct. Chriſt. lib. 4. cap. 4.

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the False Notions of Men, to rectify their Apprehensions, to give them true Accounts and Representations of the Divine Matter contained in their Religion.

And here more especially it is required of us that we betake our selves to the confutation of *Error:* for this is the necessary task of the Publick Instructer of the People. The Reason is, because it hath been the constant Method of the Father of Lies to stir up False Prophets and Seducers, whose Business it is by their subtil Management to evacuate the Divine Truths which our Holy Religion is furnished with. These Seducers, like some publick Thieves and Robbers, carry Men off from the Road, from the Old way into by-Paths, and then rifle and make a Prey of them. Such was their Practice in the first and early times of the Gospel, they then began to corrupt the Truth of the heavenly and inspired Doctrine of Christianity. Satan and his Instruments conspired to extirpate the True Faith, which was once deliver'd to the Saints, and was certainly the most precious Treasure that they could be intrusted with. The Church in the first Ages of it was assaulted by *Simon* and *Cerinthus* and their Followers; by *Menander*, *Basilides*, *Valentine*, and the whole Crew of *Gnosticks*; by the *Marcionites*, the *Montanists* and the *Manichees*; by the *Novatians*, *Sabellians*, *Noëtians*, and *Arians*; by *Photinus*, *Aëtius* and the *Anthropomorphites*, by the *Macedonians*, *Eunomians*, *Pelagians*, *Nestorians* and *Eutychians*. But the pious Fathers and Holy Preachers of those Primitives Times bestir'd themselves with that vigour that they

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soon detected the Errors and Follies of these Hereticks, and exposed their Religious Cheats and Pious Frauds, and confirmed the People in the Christian Faith. They made it their Business to defend the Truth against Seducers: They thought themselves obliged as Shepherds of the Church of Christ, to protect and preserve their Flock from Wolves, to reduce the Wanderers, and to lead and direct them in the right way.

And this practise of the Antient Fathers was conformable to the Example of our Blessed Saviour, the Infallible Teacher and Instructer of Mankind, who made it a considerable part of his Work to lay open the Mistakes and false Notions of the Men of that Age, as the History of the Gospel acquaints us: but especially he struck at the gross Errors of the *Pharisees*, and in divers of his Sermons and Discourses baffled their fond Opinions and Sentiments relating to Religion and the Worship of God. He could not brook the *Sadducees* denial of the Resurrection, and accordingly he publickly attacked them, and told them to their Faces that *they err'd not knowing the Scriptures*, no not that part which they adhered to, and own'd as Canonical and Authentick: and therefore he argued out of the Book of *Exodus* with so much convictive Reason and Force that *he put them to silence*, Mat. 22. 34. This was the *Apostolical* way of Preaching, as we learn from the *Acts of the Apostles*, where it is stiled *reasoning*, Acts 17. 2. and *disputing*, Acts 17. 17. 19. 8, 9. *and convincing*, Acts 28. 28. That Great and Solid Arguer St. *Paul* was eminent for

for this part of his Miniſterial Office, as is evident from his ſet Confutations of the Jews and *Judaizing* Chriſtians, of ſuch as denyed the Reſurrection, of thoſe that perverted the doctrine of Juſtification, of them that miſunderſtood the nature of the Law and of Righteouſneſs, of ſuch as err'd about Chriſtian Liberty and things Indifferent; and ſeveral other Miſpriſions in Doctrine and Practiſe he ſmartly confutes. And further, he inſerts it as a neceſſary ingredient in the Character of a *Biſhop* or *Clergyman* (for according to St. *Jerom* the Apoſtles and Apoſtolick Writings know no difference amongſt the Preaching Clergy) that he be *able to convince Gain-ſayers*, Tit. 1.9. which is the ſame with *ſtopping their Mouths*, v.11. He would have the Adverſaries of the Truth brought to a conviction of their Errors and Deluſions from Scripture and Reaſon dextrouſly managed.

And this muſt be part of the Employment of the Succeſſors of the Apoſtles at this Day: their Duty exacts of them to remonſtrate againſt the Errors and Corrupt Doctrines of the times, and to ſhew the unreaſonableneſs, Folly and Abſurdity of them, together with the Danger and Miſchief that attend them. The Antient *Apologiſts* took no little pains in confuting the Errors both of the *Pagans* and *Jews*: nor are we wholly excuſed from ſpending ſome time (as we ſhall have occaſion miniſtred to us) in the like undertaking. There may be a fit Seaſon for aſſerting the Truth of Chriſtianity, in oppoſition to the erroneous Doctrines which *Gentiliſm* and *Judaiſm* are fraught with. And we ſhould acquaint our ſelves with the Opinions of

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the *Old Hereticks*, which are particularly diſcours'd of, and at the ſame time confuted in the Writings of the *Fathers*, (tho' we need not trouble the People with the Names of them) and with the Reaſons and Arguments which the Fathers in ſeveral Ages made uſe of in confuting of them, becauſe moſt of them are revived in our days, and are either aſſerted in the ſame terms that they were before, or are put upon us under ſome plauſible and crafty diſguiſe.

But chiefly we ſhall find our ſelves concern'd to aſſert and maintain the *Reformed Religion* againſt *Popery*, that is, Primitive Chriſtianity againſt the Corruptions and Superſtitions that are introduced into it by the Church of *Rome*. For though it is true, the Gates of Hell and *Rome* ſhall not prevail againſt Chriſt's Church though neither Infernal nor Jeſuited Spirits ſhall be able to efface and ſubvert it; though it be founded on a Rock, and therefore ſhall ſtand impregnable when the Rain deſcends, and the Winds blow, and the Floods (even the proud Waves of *Tiber*) beat upon it; yet it ought to be remembred that our Indeavours are to concur with God's Promiſe, and the Declaration of his Divine Pleaſure. There is a Duty required of us, namely, to aſſert and vindicate our Religion: and truly we are altogether unworthy of it, if we defend not that which hath been purchaſed for us with ſo great Labour and Peril, with ſo much Sweat and Blood, I mean the Sufferings and Death of ſo many glorious Martyrs. Let us *contend earneſtly for the Faith, which was once delivered to the Saints*, even thoſe

thoſe of the Primitive Roman Church, but hath been long ſince loſt by its Succeſſors. But the preſent Church of *Rome*'s Faith was not *once delivered*, for they have been continually adding to it, and at laſt the *Twelve Articles* of the *Council* of *Trent* were more ſolemnly own'd and eſtabliſhed than thoſe of the Apoſtles Creed. The truth is, the Standard of the Romiſh Faith was never delivered by God, it came not from him, but is the Invention of their own depraved Imagination. Of them it may as truly be ſaid as of the Phariſees, *They teach for Doctrines the Commandments of Men.*

We are to convince our Proteſtant Auditors of this by particularly diſcovering to them that the main Doctrines taught and upheld by the Romaniſts are plain Deviations from the Sacred Scriptures, and that they are the mere Products of their own perverſe Wills and Luſts. Such are their following Doctrines, namely, concerning the Popes Supremacy, concerning Infallibility, Indulgencies, the Sacrifice of the Maſs, Praying for the Dead, Communion in one kind, Praying in an unknown Tongue, Tranſubſtantiation, Forbidding the People to read the Scriptures, Purgatory, Merits and Works of Supererogation, and laſtly, giving Divine Worſhip to Creatures (which is the very definition of *Idolatry*) as to the Virgin *Mary*, and other Saints departed, to Angels, to the Croſs of Chriſt, to the Image of Chriſt, to the Images of the Saints, to the Hoſt or Wafer in the Sacrament. We are to let the People ſee that the Religion of the Church of *Rome* is Falſe and Counterfeit, that it corrupts the ſound Princi-

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ples of Chriſtianity, and nouriſhes in its Followers groſs Hypocriſy and Formality, with Will Worſhip and Idolatry; that it nurſes up its Children in the violation of the moſt Sacred Oaths, that it upholds it ſelf by pretended Miracles and Lying Wonders, that it bids Men believe the greateſt Abſurdities and Blaſphemies, and then proceeds to force that Belief upon them with Fire and Fagot. Briefly, every ſolemn Inſtructer of the People is to be a ſtrong and reſolute Aſſertor of the Proteſtant Religion againſt Papiſts: and he ought, as it were, like *Hanibal*, as ſoon as he comes to the Altar, to ſwear that he will ſhew himſelf an implacable Adverſary of *Rome*.

But there are other Falſhoods and Hereſies beſides thoſe of the Roman Church, which he is heartily to grapple with; and the rather becauſe the bold Patrons of them find ſo great a Number of Proſelytes of late. Who ſees not the Truth of what I have already ſuggeſted, that the Old Errors which ſeem'd to have been diſpatched and buried long ago, are riſen again, and diſcover their former freſhneſs and livelineſs? *Arianiſm* is dreſs'd up anew by *Socinus*'s Friends and Followers, and how comly and beautiful it appears to ſome of late, their frequent Careſſing of it hath enough diſcovered. It is not difficult to obſerve that *Pelagianiſm* and *Semipelagianiſm* are entertained under the Vizour of *Rational* Divinity. How the Doctrines of the Immortality of the Soul, and Heaven and Hell, do fare in the Writings and Diſputes of ſome Men of late, is too well known. The number of *Scepticks* encreaſes daily, who doubt

doubt of all Religion becauſe they obſerve there are ſo many Pretences in the World to a True one. After a diſcovery of the Diſputes on all ſides, they infer the falſhood of all, or the impoſſibility of knowing which is the Right. For this Humour is fed in them by the ſeveral Feuds among Profeſſors, by the Religious claſhings between different Parties. Hence *Scepticiſm* hath made ſuch Inroads upon us in theſe late times. There are not a few of *David Georg*'s race among us, who conclude the Myſtery of Chriſtianity within the compaſs of this mortal Life. We abound with other Enthuſiaſts who make the Spirit baniſh the *Letter* altogether, who profeſſedly turn the plain Hiſtory of the Goſpel into Allegory, and on that ſcore muſt needs diſown all the Offices and Undertakings of Chriſt in the Fleſh. There is not a more pernicious falſhood and deluſion than that of the *Deiſts*, who extremely ſwarm in this Age, and with great concernedneſs tell the World that they have no kindneſs for any ſuch thing as Revealed Religion. Conſequently as to *Chriſtianity* they are perfect Infidels, and they profeſs a Belief of nothing in Religion but what their Mother-Wit and Natural Reaſon dictate to them. *Deiſm* makes way for *Atheiſm*, for the Deiſt is the Atheiſt's Tool. He that entertains ſo ill an Opinion of the Divine Being as to queſtion all Revelations and Diſcoveries made by him, will in a ſhort time be eaſily induced to deride all that is Preached of the Great and Almighty Being.

It is true there was Atheiſm and Irreligion of old, and the very Notions and Reaſons of

Good and Evil, were ſtruck at by daring Men, but this was never ſo heartily done as of late. *Carneades* libell'd all Juſtice and Uprightneſs, and ſaid there is no ſuch thing, but held that Men invented theſe only for their private or publick Profit: he maintained that that only which conduces to Preſervation is Juſt and Right. This Man was the firſt *Hobbiſt*, but he was not ſo much in earneſt as he of *Malmsbury*, for * *Lactantius* tells us, that he ſaid theſe things not from his Heart, but to exerciſe his Rhetorick: and he had ſaid as much on the other ſide ſome time before, as † *Quintilian* relates. Heretofore a Wild Poet, a Waggiſh Satyriſt writ againſt Vertue, but now this is done by thoſe who paſs for Sons of Reaſon, and deep Philoſophers, and Men of Judgment. With a great muſter of Arguments they moſt gravely and ſolemnly indeavour to evince that Religion, is no otherwiſe obligatory than as it is ſubſervient to Self-Intereſt, and is enjoyn'd by the Secular Authority, and that this Authority can make what Religion it pleaſes. Heretofore ſome *Pagans* and *Gentiles* ſpoke freely in favour of Infidelity, but now it is maintained by thoſe that bear the Name of *Chriſtians*, and have been bleſſed with a *Revealed Religion*, which clearly diſcovers the Folly and Falſity of ſuch a Perſwaſion. Thus our Age is very ill Principled, and we have as many Errors and Falſe Opinions, but with worſer Circumſtances than any of the former ones.

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* Inſtitut. lib. 5. cap. 18. † Lib. 5. cap. 21.

I hope we have as many, and as godly Preachers to oppose them. I am sure it is their Office to do so, and the intent of what is here now offered is to invite them to it. Their Incouragement is, that if they set about the Work in good earnest, and with a sincere design of promoting the Truth, and not making Opposition to others, or merely purchasing of Victory, they shall certainly be prosperous in their Attempts. Their well chosen Arguments shall prove successful, their Scripture Logick shall conquer all carnal Reasonings. All the Disputing Men *were not able to resist the Wisdom and the Spirit by which* Stephen *spoke*, Acts 16. 10. *St.* Paul *mightily convinced the Jews*, as stubborn as they were, *shewing by the Scriptures that Jesus was the Christ*, Acts 18. 5. All the Cavils and Sophistries of lewd Minds are effectually baffled by the faithful expounding of the Scriptures, and representing them in their True light and force. This is one of the established tasks of a Preacher, whereby he defends and maintains the Truth against the Teachers of Error and Falshood. And a Preacher of the Church of *England* is under a more particular Obligation to do this, for every Priest solemnly and publickly at his Ordination promises that *he will be ready with all faithful Diligence to banish and drive away all Erroneous and Strange Doctrines, contrary to God's Word.* And every Bishop promises the same when he is Consecrated.

But when I say this, I would avoid being mistaken: when I assign it as one part of the Ministerial Province, to vindicate Truth, and

to refute Errors, I would not be thought to countenance Disputes, and to invite a Preacher to trouble the Heads of his Auditors with difficult Controversies. There is occasion for these in the *Schools*, and they may entertain him in his *Study*: or if there be occasion for it, he may let the *Press* deliver his Thoughts: but let them not at all, or very rarely be heard from the Pulpit, and then only in order to the clearing and explaining of what is obscure and difficult. Thus to expound and resolve difficult Places of Scripture, to unfold the most Obscure Passages of it, especially if they refer to matters of very great Moment, is a very worthy and laudable Undertaking in a Divine. So likewise the *Exegetical* Part of Theology, the expounding of Chapters and Verses as they lie in order is of very great use. And indeed if there were a Lecture set up in several Places for this very purpose, it would be very advantageous to the Christian Church, and the Holy Scriptures might be read with greater Ease and Delight, with greater Profit and Edification. But otherwise, in the usual and constant course of Preaching (which I am now speaking of) all Obscurities and Difficulties are to be waved, all dark and abstruce Doctrines are to be laid aside. We must not raise Controversies and Debates, much less foster and advance them. There must be no noise of these *Axes* and *Hammers* in the *Temple*. Loud and clamorous Contests become not that place, and those that officiate in it. We must not rack Mens Heads with deep and knotty Problems, with mysterious and unintelligible Speculations.

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And the reaſon is, becauſe they are unſerviceable to the great end of Preaching, which is to advance Religion and Piety. For theſe are no Nice things, or matter of Diſpute. And therefore, though a Preacher may tell others by his Controverſial Divinity how much he hath *read*, and what *Judgment* he hath, yet he can't ſhew his deſire to profit and edify his Hearers, which is the Work he is to be employ'd about. Thoſe Diſputable Points are generally, like Rocks, not only craggy and ſteep, but barren and fruitleſs. They have no uſeful influence on the Conſciences and Practices of Men: but rather, on the contrary, deprave and debauch them. They create needleſs Scruples in Mens Minds, or, as the Apoſtle expreſſes it, they *miniſter Queſtions* rather *than godly edifying*, 1 Tim. 1. 4. And, as he lets us know in another place, from this *doating about queſtions and ſtrifes of Words there cometh, envy, ſtrife, railings, evil ſurmiſings, perverſe diſputings of Men of corrupt Minds, and deſtitute of the Truth*, 1 Tim. 6.4,5. It is ſcarcely imaginable what harm theſe Subtilties do us. As Spirits or Extracts of Bodies have a ſtrong force or operation, ſo it is in Religion, Divine Truths *ſubtilized* and too much ſublimated make a ſtrange ſtir and buſtle in the World. The noiſe of them diſcompoſes Mens Brains, takes off the evenneſs of their Thoughts, and deſtroys their Calmneſs and Serenity. It kindles in them unruly Paſſions and fiery Diſtempers; and theſe prove very fatal to Religion, and in time enervate the natural ſimplicity and purity of Chriſtianity.

Therefore let us be very wary here, let us not ruffle Mens Spirits and Christianity it self with needless Quarrels, but let us take care to avoid them as much as we can: for they are of no Profit at all; but (which is worse) are accompanied with great hurt and damage. We are not then to gratify our own humour or the fancies of our Hearers (if there be any so fond and conceited) by handling of knotty Controversies, and pursuing difficult Questions in ordinary Congregations. If we find them hankering after this Trash, they must be reminded of that old blunt *Talmudical* Saying, *Instead of gnawing Bones in the House of* Avi, *you may come and eat Flesh in the House of* Rabba, That is, whereas you please your selves with pitiful sorry Disquisitions, with dry and sapless Disputes, you might entertain your selves with sound and wholesome Doctrine, and such as will be for your real Benefit, you might have Food that you can digest, and turn into Nutriment. The matter of our Discourses must be plain and intelligible. We must not feed Mens Imaginations and idle Curiosity with nice and subtil Notions, with abstruce Intricacies in Divinity, which are unworthy not only of a Christian Auditory, but of an Evangelical Preacher.

Having said this by way of Caution, I now return to the great and necessary Admonition which I was urging, namely, that the appointed Teachers of the People are to endeavour to inform their Judgments in the necessary Points of Religion, and to deliver them from their former Captivity and Bondage under Erroneous perswasions, and to

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defend the Truth againſt the Oppoſers of it. We muſt take care that we pervert not any Doctrine of our Religion, that we be not *of thoſe that corrupt the Word of God, and handle it deceitfully.* It is worth our obſerving how frequently that Caution, * *Be not deceived*, is uſed in Scripture: to let us know how much we are concerned to ſet our Auditors into the right way, and to inſtil true Notions and Sentiments into their Minds, and not to impoſe upon them. But of all Truths, thoſe of the *Goſpel*, are to be our chief Concern, and therefore that is the thing I will particularly inſiſt upon. We are in a more eſpecial and ſignal manner obliged to ſtand up, and aſſert thoſe Articles of Faith which are to be believed by us as *Chriſtians*. We are to know then that Chriſtianity hath higher and nobler Truths to entertain us with than the Writings of the Moraliſts: and conſequently it is a great diſhonour done to Chriſtianity, and a great Fault in the Diſpenſers of it, if they be either omitted in their Publick Diſcourſes, or faintly treated of, or (which is not unuſual) doubted of or diſown'd. Thus the Doctrine of the *Divine Decrees*, whereby all things are fore-appointed and determined, but without putting a Neceſſity and Force upon Mens Actions; and more particularly the Doctrine of *Eternal Election*, whereby ſome were choſen from the reſt of Mankind, to partake of Grace and Endleſs Glory, thro' God's diſtin-

* Jer. 29. 8. 37. 9. Mat. 24. 4. Luke 21. 8. 1 Cor. 6. 9. 15. 33. 3. 18. Eph. 5. 6. Col. 2. 18. 2 Theſ. 2. 3. Gal. 6. 7. 1 John 3. 7.

guishing Favour and Good Will to them, is [illegible]ly admitted into any of our Sermons. Thus [illegible] doctrine of *Original Sin*, or the dismal In[illegible]e of *Adams* Fall on all his Posterity, [illegible]gh it be the Foundation and Groundwork all the Christian Religion, and without which there would have been no such thing as Christianity, is almost shut out of our *English* Pulpits of late, and 'tis to be feared will be forgot in a short time. But I shall content my self with barely propounding the rest of the Great and necessary Principles of the Christian Religion wherein we are to instruct our Charge, without making Reflections on every particular breach of our Duty.

Next to the miserable State of Mankind by Nature, we are to inform our Hearers concerning the great and glorious Doctrine of our Recovery by Christ Jesus, and the Methods of it. All Men being lost and ruined by the Sin of the first Man and Woman, God to repair this loss, and to redeem and save Mankind sent his Beloved Son from Heaven to take our Nature upon him, and thereby to accomplish that great Work. Take this in the Words of our * Church, which are very plain, but full and comprehensive. " It is our Parts and Duties " ever to remember the great Mercy of God, " how that, all the World being wrapped in " Sin by breaking of the Law, God sent his " only Son our Saviour Christ into this World, " to fulfil the Law for us, and by shedding of

* Homily of the Salvation of Mankind. Part I.

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" his moſt precious Blood to make a Sacrifice " and Satisfaction, or (as it may be called) " amends to his Father for our Sins, to aſſwage " his Wrath and Indignation conceiv'd againſt " us for the ſame. But more particularly we are to diſcourſe of our Saviour's wonderful Conception, and Miraculous Birth, his admirable Life, his Divine Doctrine, his Stupendous Miracles, his Meritorious Paſſion and Death, his glorious Reſurrection, his Aſcenſion into Heaven, and ſitting there at God's Right Hand: and in brief, thoſe that we preach to muſt not be Strangers to any of our Bleſſed Lord's Undertakings, or to any of his Offices. We muſt ſet forth the Tranſcendent Excellency and Dignity of theſe, we muſt extol his glorious Atchievements, and we muſt give a true account of the End and Deſign of them.

Next, it behoves us to acquaint our Hearers with the *Benefits* and *Advantages* which flow from theſe meritorious Undertakings, and which are actually conferred on all the Elect. Such are Effectual Vocation, Regeneration, Forgiveneſs of Sins thro' the Blood of Jeſus, Imputation of his Righteouſneſs, Juſtification, the efficacious Enlightning and Aſſiſtance of the Holy Spirit, Adoption, Spiritual Freedom, Peace of Conſcience, Acceſs to the Throne of Grace, Communion with the Spirit; Perſeverance, together with the Priviledges appertaining to the next Life, namely, the Reſurrection of the Body, and Eternal Glory and Happineſs. With relation to this latter Men are often to be reminded that they are of a Double

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* Compoſition, that they conſiſt not only of periſhable Bodies, but never-dying Souls, and that as God hath placed them upon Earth, ſo he hath made them capable of converſing with Heaven, and looking after another World. Wherefore the Miniſter's Office is to put them in mind of that Future State, of an Inheritance in Reverſion. Thus the High Advantages and Priviledges revealed in the Goſpel are to be preached; together with the Foundation of all theſe, to wit, the Covenant of Grace, or the Free and unmerited Favour of God through Jeſus Chriſt.

Among the Evangelical Doctrines, *i. e.* ſuch as are proper to the Goſpel, we muſt alſo reckon the particular Doctrines and Diſcoveries concerning our *Duty* (for the Goſpel entails its *Priviledges* on none but thoſe that conſcientiouſly perform the *Duties* which it enjoyns) ſuch are the Doctrines concerning the Nature of Faith, the grand and ſole Inſtrument of Juſtification on our part; concerning the Nature and Deſign of the Two Sacraments, Baptiſm and the Lord's Supper, which are the peculiar Ordinances of the New Teſtament, concerning the true Principle and Spring of all our religious Actions and Performances, of all Worſhip and Obedience, namely, that they flow from a Sincere Heart and Love to God: likewiſe concerning the right End which we are enjoyn'd to aim at in all our Undertakings, to wit, the Glory

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* Διπλῆν ζῶον ἐν τῷ κόσμῳ τὸν ἄνθρωπον τέθεικεν Θεός. Mic. Glyc. Annal. par. I.

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of God. These are the Doctrines that are more eminently *Christian*; and therefore these are the particular and peculiar Points which Evangelical Preachers are to treat of. This is truly to *preach Christ*, this is Evangelical Preaching. Wherefore we cannot faithfully discharge our Office, as we are Publick Teachers, unless we make known these great Discoveries to them.

And these Doctrines revealed by Christ and contained in the New Testament ought the rather to be the Subject of our Discourses, because they are by some too much neglected. How seldom are the People informed about the true Nature of *Regeneration* or the New Birth? How seldom is the absolute Necessity of the Knowledge of Christ as *Mediator*, insisted upon? It is rare to hear the Preacher speak of and maintain the absolute Necessity of being *Supernaturally Enlightned*; in order to the right and saving Understanding of the Things of God? nay, how often do we hear the Contrary? How usual is it to magnify the Strength and Power of Nature? How really is the Evangelical and Apostolical Notion of *Justification* delivered from the Pulpit? If a Man asserts the *Imputation of Christ's Righteousness*, he is looked upon as a New-fangled Teacher. It is next to a Prodigy to Discourse of *Faith* (yea, or so much as to glance at it) as it is a *renouncing of our own Righteousness*, and an *Applying of Christ's Righteousness to us*, and a Relying on the sole merits of Jesus for Salvation and Happiness. If any Man recal and urge the old Divinity of *Justification by Faith alone*, he is hooted at, and voted for Heterodox. The glorious Work of the

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Redemption of Mankind by Christ Jesus, as 'tis represented in the Writings of the Apostles, is laughed at by some, and several other Doctrines of Christianity are grown obsolete with them. I have known that when some of those Doctrines have been discoursed of by one in the Pulpit, it hath been said that *he Preach'd like a Presbyterian*, which those that spoke it thought was Reproachful enough. But if this be to Preach like a *Presbyterian*, I pray heartily that the number of *Presbyterians* may increase more and more. And if this be to Preach like a *Presbyterian*, then all our *Bishops*, and our *Universities*, and all our *Divines* were *Presbyterians* in Queen *Elizabeth*'s and Kings *James* the Ist's days and afterwards, for no Man can have the face to deny that these were the Doctrines that they openly profess'd and maintain'd. And I will add, if these be *Presbyterian* Doctrines, then the *Church* of *England* her self Presbyterianizes in her *Articles* and *Homilies*. Let us then, my Brethren in the Ministry, resume our Old Divinity, and not be ashamed of those Doctrines which our Church, and all our Pious and Learned Reformers, and their Successors most vigorously asserted and defended, and gloried in it. Let us not be backward to follow such Illustrious Examples: let there not be wanting that Resolution and Greatness of Soul which may enable us to own and confess these Evangelical Truths, and the rather because they are purely Evangegelical.

If we search into the Reasons and Grounds of the miscarriage on the other side, we shall find this to be the principal, they mind not *what*

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Diſpenſation they are under, *viz.* the *Chriſtian*, they ſeem to diſregard it; thence ſome Sermons favour more of *Judaiſm* and of the *Law of Nature* than of the Goſpel Diſcoveries. Chriſtianity is ſinking with them, and they take the way to extirpate it wholly. More particularly their Fault is, that they extol Natural Reaſon too high, and give it an Aſcendant over Revealed Religion. For they tell us that *all Reaſonings about Divine Revelations muſt neceſſarily be governed by the Principles of Natural Religion.* And again, *By theſe Principles we are to interpret what God hath revealed.* Wherefore they will by no means allow that *a Man's denying his Natural Reaſon in ſome matters of Faith is part of the Duty of Self-denial*, but ſtifly oppoſe it. But this is the way to ſubvert the chief Doctrines of Chriſtianity, as that of the *Trinity* and *Chriſt's Satisfaction*, &c. And thoſe that adhere to ſuch a Notion are eaſily enclined to promote, and foſter *Sociniani ſm*: as we have ſeen in the Writings of ſome Authors. By their extraordinary exalting of Reaſon they helped to bring on that which ſome of them have ſince been forced to appear againſt. It is this idolizing of *Reaſon* that hath given occaſion for the riſe of Scepticiſm as to revealed Points, which now reigns ſo much amongſt us, and will, if it be not ſpeedily reſtrained, prove the bane of Chriſtianity.

For I muſt tell the Reader that there are ſome Perſons who have almoſt *reaſon'd* themſelves and others out of *Chriſtianity*. I will be very free, I have made ſome Obſervations of things amongſt us, and among the reſt I offer this,

this, that since there hath been this *Reasoning* and *Arguing* about Christianity, even Christianity it self hath sensibly decayed. From the very time that so many have pretended to be *Rational Preachers*, and have brag'd of that Title, it is remarkable that the great and Fundamental Truths of our Holy Religion have been called into question, and the Practice of it hath been diminished and brought low. For several Years together this was the constant tone of the Pulpit among some Men, *Reason must be the rule of all Religion*, *Reason is the standard of all Truth*, *Nothing is to be admitted in Christianity but what is founded upon and resolved into Natural Argument and Reason.* This hath been their Dialect, and you may observe that there never were more *Deists*, and *Atheists*, and *Libertines* than since this hath been the Language of the Pulpit and the Press. And it must needs be so, because the pretending to Preach nothing else but exact Reason and Demonstration disparages the *Christian Mysteries*, and damps the Doctrine of *Faith*, which is the root of all Religion, and of all Good Living. It is then a great Fault in some Men to prefer their own Reasonings and Imaginations to the Dictates of Heaven, and the Doctrines delivered by the Holy Spirit in the Scriptures.

But certainly God hath not left it to the Will of Men to act here as they please, and as their bare *Reason* dictates to them, for (as a Learned and Pious Father saith rightly) * it is

* Οὔτε φύσει, οὔτε ἀνθρωπίνῃ ἐννοίᾳ ἕλω μεγάλα καὶ θεῖα, γνῶσιν ἀνθρώποις δυνατόν. Just. Mart. Parænet ad Græc.

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impossible by Nature or Human Wit to attain to the Knowledge of those things which are so sublime and so Divine. It is remarkable what our Saviour said to *Simon Peter* upon his acknowledging him to be *the Son of the living God*, *Flesh and Blood hath not revealed this unto thee*, Mat. 16. 17. There are no inbred Notions of these things in us; yea common Reason opposes them: the natural Wisdom of Man cannot reach these Divine Secrets. And the reason is, because they depend wholly on God's Sovereign Will and Pleasure. Thence the Apostle informs us, that *seeing the World by Wisdom knew not God*, that is, the wisest Men of the Heathens could not arrive, by help of their Philosophy and most improved Wisdom, to such a Knowledge of God and Divine Things as would be available to Life and Salvation, *it pleased God by the Foolishness of Preaching to save them that believe*, 1. Cor. 1. 21. that is, it was his good pleasure to appoint the Preaching of the Gospel as the certain means of Salvation, and particularly to bring them to a Belief in Christ Jesus, through whom only they can be saved. So then the true Divine *Wisdom* is to be found in the Gospel only: and therefore if we would discharge aright our Task of Informing our Hearers, we must furnish them with Evangelical Truths, and not inordinately magnify Reason, and rely upon it as our chiefest Conduct. I hope there is a considerable number of my Brethren yet remaining, who have a deep and severe Sense of their Duty as to this particular, and think themselves obliged, as Christian Ministers, to assert all the Articles of the

the Christian Faith, and to urge all its Doctrines: who though they treat of all *Moral* Truths, such as are evident from rational Discourse and the mere light of Nature, yet are mindful to insist chiefly on those which are the proper Discoveries of the *Gospel*, and which are truly *Christian* Principles.

But some perhaps will say, Why do you lay such a great stress upon Principles and Doctrines? Are we so much to be concerned for the notional part of Religion? There are those that think that one Opinion in Religion is as good as another. It was held by the *Pelagians* of old, and is owned by the *Socinians* and some *Remonstrants* of late that every one may be saved in his own way of Religion. So they live well, any Religion is indifferent. One (whom I need not now name) tells us *that he can't conceive that God is injur'd by Variety of Opinions, and he sees no reason why the holding of an Error should damn a Man.* And others declare it to be their Judgment that the several Ways and Sects of Religion are all good and laudable, and may land us safe at Heaven. There is no necessity of being Orthodox, for it may be no Man can tell what it is to be so: and besides, Religion consists not in *Belief*, but Practice. If *Socinus* may be credited, *his is a complete Definition of the* Christian Religion, *that it is that heavenly Doctrine which teaches us the true way to eternal Life: and this way is no other than to obey God.* And though this Writer in his *Catechism* or *Institution of the Christian Religion* makes *Knowledge* one Means of Eternal Life, yet we see there what a poor lank thing he makes

makes it, for he tells us that concerning God *the sum is that he is, and that he is One:* and concerning Christ he determines that *nothing is to be believ'd and known as to his Essence and Nature but this, that he was born a true Man.* And this is the general fault of the Men of this Perswasion, and of some others, they undervalue *Knowledge* and *Belief* in Religion, and place all Christianity in Practise.

Hence it is, that the so well known Book entitled, *The Whole Duty of Man*, is so applauded and cried up, namely, because it doth not trouble Mens Heads with any Principles of Christianity, but runs all upon the Practical part. *It is never the worse for that*, saith One, *but rather the better*, because it doth not distract Peoples Minds with Principles of Knowledge, and the Doctrinal Part of the Christian Religion. But I ask this Question, doth not the New Testament contain in it the *Doctrines* and *Principles* of Christianity, as well as the *Practical Duties* of it? And are we not obliged then to instruct People in *both* these? How then is a Book the better for omitting one of these? And I further ask, Doth not a Man's whole Duty consist of these two things, namely, that which he ought to *know*, and that which he ought to *practise*? No Man that understands the Nature of the Christian Religion will deny this. And consequently that so much celebrated Book is very Lame and Imperfect, because it spends it self altogether in one of those Parts of Christianity only, and is not concerned for the other. It must be acknowledged then that this Book answers not its *Title*, but plainly contradicts it;

for whereas it pretends to treat of the *Whole Duty of Man*, it puts us off with *half* of it: unless you will say that to know the Principles of Christianity is not part of the Duty of Man. I deny not that the foresaid Book is of very good Use in its kind, and is in some respects an excellent piece, and it is probable that if the Worthy Author had lived longer, he would have made those necessary Additions to it which I have hinted: but it seems strange that now, as it is thus defective, it should be so much admired, and even idolized by some. I can impute this to no other cause (which I will mention at present) but this, that it is wholly silent about the *Doctrines* and *Principles* of Christianity. This is the reason why it is called by one *the best of Books* (not excepting the Bible) because it meddles not with *Principles*, but treats only of Moral Vertues and the Practical Part of Religion. It is *this* that engrosses the name of *Religion* with many Persons, whilst the Doctrinal Part is wholly left out, or at least undervalued by great numbers of Men amongst us at this day: and therefore they most readily exempt the Publick Instructer from all Niceness in Principles. Or if he chances to offend here, there are those that are not unwilling to excuse him, by alledging in his behalf that Preaching is his Trade, and therefore he must keep up and maintain such a Set of Doctrines, whether they be of any concern or no. But all this is vain and senseless Noise, and carries nothing of weight or truth in it: because *Knowledge* is as necessary as *Practise* in Religion, yea even in the Christian Religion. Which I will evince from these three Propositions.

1. *Know-*

1. *Knowledge* is a neceſſary ingredient or part of *Chriſtianity*, and conſequently unleſs Divine Principles and Truths be taught us, which are the true matter of our Knowledge, our Chriſtianity is imperfect. There wants a main and eſſential part of it, ſuch a part as is abſolutely requiſite to make the other parts uſeful. For this is certain, that the Practical Parts of Chriſtianity will be wholly inſignificant, if they be ſeperated from this. The Reaſon is plain, becauſe fearing and loving of God and keeping his Commandments, are Duties that can't be practiſed aright without a due Knowledge. Therefore a *Preacher* muſt make his People *knowing* in Religion. This is not his *Trade*, as ſome reproachfully term it, but it is that which the Nature of his High Calling and Office requires of him. For Truth is a Talent committed to us, and we are the Truſtees of this precious *Depoſitum*. All our Hearers have a right to ſhare in this Sacred Treaſure, and we muſt with faithfulneſs impart it to them. We muſt beware of Imaginary Draughts of Chriſtianity, of falſe Schemes of the Goſpel, of which there are ſundry extant at this day. Theſe we muſt carefully avoid, and be very frequent in inſiſting on the Fundamental Articles of our Faith, becauſe our Religion conſiſts in True Principles as well as Right Practiſe.

2. We ought to be very ſollicitous and careful in this matter, becauſe, if our Knowledge and our Principles be corrupted, our Practice will be ſo too. It cannot be otherwiſe, becauſe the former have ſo great and ſo immediate an Influence on the latter. Knowledge and Belief

are the *Foundations* of Christianity, and a Christian Life is the *Superstructure* that is erected on them: whence it follows that he who supplants the Christian Truth, undermines the Life of Religion, and effectually subverts its Morals. By overturning the Faith he destroys the Practical part of Christianity. And truly on *some* accounts the corruption of the Christian Doctrines, and Error in Judgment are worse than that in Manners, for the depraving of the Understanding, the Leading faculty of the Soul, is in some respects more dangerous than a debauching of the Will, I mean as to some particular Instances. Yea, 'tis certain that even an Indifferency about the Principal Truths of Religion is of pernicious Consequence, as every days Experience informs us, for from this Cold and Indifferent Temper many slip into Atheism and all manner of Irreligion and Immorality. Wherefore there is a necessity of our being right in our Opinions as to Religious Matters.

3. Knowledge of Divine Truths is a necessary Condition of our Happiness, and on that account (as well as the others before-mentioned) the Preacher is obliged to instruct and inform Mens Minds about the doctrinal part of Religion. We must know then that our Religion and our Happiness answer to one another. As we cannot be said to be Religious without Understanding and Knowledge, so neither can we be happy without them. for they are necessary Ingredients of both. Which will easily be granted by those who have a true Notion of *Happiness*, which consists in the perfecting our Understandings, as well as our Wills and Actions.

ons. Which confutes that prevailing Opinion before-mentioned, that Men of all Perſwaſions and Sects may be ſaved, which cannot be true if a right Knowledge be neceſſary to Happineſs. And this is the profeſs'd Doctrine of our Church in her Eighteenth Article. Beſides, it is required of us in order to our future Bleſſedneſs, that we make open Profeſſion of our Faith, *With the Mouth Confeſſion is made unto Salvation*, ſaith the Apoſtle in *Rom.* 10. 10. and certainly this implies that we are bound to *know* the Articles of our Faith, and the Doctrines and Truths of our moſt Holy Religion. And this implies without doubt that we are to explain theſe to the People, and to ſtudy to remove from them all Ignorance in the neceſſary Points of Religion, and to help them to a true and right Underſtanding of all the Fundamental and Eſſential Doctrines of Chriſtianity. Our Place and Function exact this of us, and we ſhould be unfaithful to Mens Souls if we ſhould neglect this.

In brief, We muſt inſtruct the People in the Sacred Truths of the Goſpel, and the whole Body of its Principles, or elſe we cannot lay claim to that Character of being *good Miniſters of Jeſus Chriſt*, *nouriſhed up in the Words of Faith and of good Doctrine*, that is well acquainted with and imparting unto others the Knowledge of the Principles of Chriſtianity. 1 *Tim.* 4. 6. So much concerning the Firſt General Head relating to the Office of a Preacher, *viz.* his Informing of Mens Underſtandings. He muſt approve himſelf a Patron of Truth, a Guardian and Defender of the Faith. For as

one of the ancient and Learned *Apologists* for Christianity observes, * there is a Discourse *about* Truth, and *for* it; the former is spent in asserting what is True, the latter in confuting what is false. We must be concerned for both these, we must not only be Religion's Votaries, but Advocates, and if there be occasion, we must enter the Lists, and shew our selves resolute and zealous Champions in the Cause of Christianity. We must, with the Apostle, be *bold in God to speak the Gospel of God with much Contention* or Strife, to wit, against Gainsayers and False Teachers, 1 *Thes.* 2. 2.

Secondly, The *Life* and *Actions* of Persons must be regulated, as well as their *Notions* rectified, and therefore the next Work of a Minister is to promote Holiness, and all Practical Duties of Religion. He must endeavour to make Men not only Knowing but Good. As he must convince them of their Errors, so he must convert and reclaim them from their Evil Ways. For Knowledge will be of little use, if that be all his Hearers attain to: yea, it will prove very dangerous and fatal, because it will aggravate and inhance their Condemnation. Therefore his Discourses from the Pulpit should aim always at the reforming of their Manners, the amending of their Lives, and the making them Better. Accordingly he should think it incum-

* Ἕτερος ὁ περὶ τῆς ἀληθείας λόγος, ἕτερος δὲ ὁ ὑπὲρ τῆς ἀληθείας. Athenag. de Resur. Mort.

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bent upon him, 1. To Preach all Moral Duties. 2. To add Christianity to Morality. 3. To represent the Christian Precepts and Rules in their full Extent.

I begin with the first, he is engag'd by his Office to promote the practise of Moral Goodness and Righteousness. By which I mean that Practical part of Religion and of our Duty which the Law of Nature, and the very natural Dictates of our Minds prompt us to. For we must know that the desire of doing ill, is not according to the *Primitive* Constitution and Temper of our Minds, but it is a Flaw and Defect in them. There are no proper Inclinations and Propensions to Sin that are proportioned to our *original* Frame: for the primitive Dictates and Laws of Nature are averse to Vice. The Souls of Men have natural Impressions of Goodness upon them, for as they were at first created after the Image of God, so in some Measure they still retain it, and accordingly have inbred Sentiments of what is Good, Just and Right. Thus to Reverence, Love and Worship our Maker, to be just and charitable to our Brethren, and to observe the Laws of Sobriety and Chastity, are Instances of that Natural Religion which is implanted in us; and therefore these are essentially and in themselves good: and consequently cannot but be good: they are simply and absolutely Good, and therefore are eternally and unchangably so.

And these Notions of Just and Unjust, of Good and Evil which are founded in our Nature, are copied out of the *Divine Nature* it self, and on that Account have not a precarious

Being, but are Eternal and Immutable. Moral Goodness or Holiness flows from the Holy Nature and Will of God, and so cannot but be Certain, Infallible, Necessary, and Indispensible. And our Actions are more or less Good, as they approach more or less to that Natural Goodness which is primarily in God. I know it is said by some that there is an Essential Bonity in Things and Actions antecedent to God's Will, so that they are not Good and Just because God Wills them, but God Wills them because they are Good and Just: which I grant to be true if it be spoken of God's Will as it signifies his Positive Command, and not his Essential Nature; but otherwise it cannot be true: for God's *Will*, taken in the proper Signification of it, cannot be separated from his Holiness and Goodness. It is this *Will* of God which is the Prime Source, as well as the Rule of Holiness and Righteousness: but this Will cannot be abstracted from his Holy Nature: it is impossible the Will and Nature of God should disagree. This then we must assert, that there is no Goodness or Holiness antecedently to the *Will* of God, but there is some Goodness or Holiness antecedent to his *Command*, for it is commanded after it is Good, but it is not will'd after it is Good, because the Will of God and that Goodness are together. And on the other side, there is no Sin antecedently, to the Will of God, but there is Sin antecedent to God's Forbidding, for it is forbidden after it is a Sin, but it is not Will'd, or rather Nill'd after it is a Sin, because this Nilling of it and the Sinfulness go together.

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There is reaſon then to maintain that Moral Goodneſs is not independant on the *Divine Will*, but is meaſured by it, yea ows its Being to it, and not to the *Command*. Thus loving of God, honouring our Parents, Charity to the diſtreſſed, and the like, are not Good meerly becauſe they are enjoyned: and on the contrary, hating of God, diſhonouring our Parents, injuring our Brethren, and ſuch like Actions are not Evil, becauſe they are forbidden. Not but that it is true of other things (ſuch as have no Intrinſic Goodneſs in them, or which are Indifferent in themſelves) that they are Good becauſe God commands them, and they are Evil becauſe he forbids them: for theſe indifferent Things being commanded by God, become Good becauſe they are conformable to the Divine Command which is Good: and ſo Actions which are indifferent in their own Nature, being forbidden by a Divine Law, become Evil, becauſe they contradict the Prohibition which is good. But ſtill it holds true that what is in it ſelf Evil, that is, oppoſite to the Holy Nature of God, cannot be made lawful, tho' we ſhould ſuppoſe that God could command it: and what is intrinſically Good, that is, ſuitable to God's Holy Nature and Will, cannot be made unlawful, though we ſhould ſuppoſe that God forbids it. In ſhort, the Natural and Eſſential Will of God is that on which all Good and Evil depend; for this Will is acted by the Rules of Divine Wiſdom, Juſtice and Holineſs, and God cannot Will any thing that is contrary to his Wiſe, Juſt and Holy Nature. God therefore having reſpect to this Goodneſs in himſelf, and look-

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ing upon it as the Pattern and Standard of Goodneſs, enjoys it to Man, or rather implants it in him, and beſtows it upon him. Here is the true Riſe and Original of Goodneſs: and hence it is that the Reaſons of Good and Evil, Juſt and Unjuſt are in their own Nature Firm and Solid, never to be aboliſh'd, never to be altered: for they are eternally Good, and grounded on the Unchangeableneſs of God. The Precepts of the Moral Law are excellent and praiſe worthy, tho' there were no poſitive Law to enforce them, for they are derived to us from God, and are the Counterpart of that which is in the Divine Mind. Theſe are thoſe Righteous Precepts which we are to urge upon our Hearers, and we are to require a conſtant and ſteady Practice of them. For though they are imprinted in their very rational Faculties, and are the Law of Nature and Right Reaſon, yet ſuch is the depraved and corrupted Nature of Mankind ſince the Fall, that they frequently act contrary to the Principles and Dictates of their own Minds, and neglect the very Duties of Natural Religion: ſo that there is a neceſſity of reminding them of this groſs Neglect, and ſtirring them up to live according to thoſe Rules which Nature and Morality ſuggeſt to them.

And this preaching of Moral Duties and the Intrinſic Goodneſs of them is become Neceſſary, becauſe there are and have been always thoſe perverſe Men who ſtrive to oppoſe and beat down this Doctrine. Of this ſort were thoſe againſt whom a *Woe* is pronounced by the Prophet *Iſaiah*, Chap. 5. *v.* 20. *who call Evil Good, and*

and Good Evil, who had quite loſt the True Notions and Names of Things, and made Vertue to be Vice, and Vice to be Vertue; or rather thought that neither of them were Real Things, but were empty Sounds and inſignificant Terms. The Satyriſt talks after this looſe and vain way,

* *Nec Natura poteſt juſto ſecernere iniquum,*
Dividit aut bona diverſis, fugienda petendis.

And it is well known that among the Old *Scepticks* and *Pyrrhonians* Juſt and Unjuſt were look'd upon as Arbitrary things, and the Notions of them might be abrogated at Pleaſure. And in this Age wherein we live there have been thoſe (as was ſuggeſted before) who have profeſſedly diſowned the ſetled Reaſons of Good and Evil, and have reſolved all into the Will and Arbitrement of the Magiſtrate. Wherefore there is an Obligation upon us to preach up an Immutable Law of Righteouſneſs, to ſhew that there are Eternal Differences between Good and Evil, to convince Men that the Principles of Moral Equity and Goodneſs are not meaſured by Opinions and Surmiſes, but are unalterable and perpetual, as being adjuſted to the Divine Goodneſs and Rectitude. We are to remind our Hearers of that Light which is ſet up, that Law which is written in their Minds, and to call upon them to attend to it, and to make uſe of it in the whole courſe

* Horat. Sat. 3.

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of their Lives, and to direct their Actions by it, and to do nothing that is repugnant to it. For seeing God hath implanted these Notions in us, it is certain that we ought to observe them, for he did not put them into us in vain and to no purpose. It is most rational to think that the Creator would have his Creatures live according to the Principles he hath ingrafted in them.

And further, this preaching of Moral Duties is more especially become necessary in these days, because there are those who openly profess and declare that the Gospel discharges Men from the Obligation of the Moral Law. Here (as in all other Cases) I would use Equity, and interpret things on the best side. I charitably believe that these Persons design Well: their Aim and Intention is to extol and magnify the Free Grace of God in Jesus Christ. And truly I always favour that side which exalts the Divine Grace and Christ's Righteousness, and depresses Man's Merits, and asserts the Insufficiency of his Righteousness to Justification. But tho' these Men design well, yet they seem to *Over-do* the thing, and many of them are too rash and venturous in the way of expressing themselves. It is true they grant that by the Spirit in them, and the renew'd Nature caus'd by it, they are excited to do what the Law requires, but not because the Law requires it, not as if the Commandments had any Power and force upon them. But we find it otherwise in the Writings of the New Testament, for there these very *Commandments*, as such, are urg'd upon us, we find there that the *Moral Law*

Law is made our Rule under the Gospel, and that the Transgressing of it is a Sin now, and consequently that the Moral Law as it is such a Law, obliges us under the New Testament. This Law is meant when our Saviour saith, *he came not to destroy the Law, but to fulfil it*, Mat. 5. 17. And the whole Sermon, of which this is a part, is a Sermon of Morality, and is all of it the Law of Nature, except only that one Injunction of *not marrying her that is put away for Fornication*, which Christ gives in explication of the Positive Law, and design'd it against the *Jews* who misinterpreted the *Mosaic* Law.

And not only our Saviour, but his *Apostles*, after his departure, inculcated the Laws of Moral Righteousness and Honesty. *If there be any Vertue*, saith St. *Paul*, *think of these things*, Phil. 4. 8. And St. *Peter* assures us that *God hath called us to Vertue*, 2 Pet. 1. 3. And the same Apostle exhorts us *to add to Faith Vertue*, 2 Pet. 1. 5. In these and other Epistles of those inspired Men, how frequently and how ardently are all the Moral Offices of Religion urged upon us? Here Christians are called upon to live Soberly, Righteously and Godlily, to observe the indispensable Rules of Justice and Honesty, and conscientiously to attend to the Dictates of the Law of Nature and Right Reason. St. *Paul* particularly and distinctly mentions five of the Commandments of the Second Table, *Rom.* 13. 9. *Thou shalt not commit Adultery, thou shalt not Kill, thou shalt not Steal, thou shalt not bear false Witness, thou shalt not Covet:* and then he contracts them all into one Commandment, which

which is also expresly taken out of the Mosaick law, *Thou shalt love thy Neighbour as thy self*, Lev. 19. 18. So that it is evident from the Apostles alledging the Moral Law, and calling upon Persons to do what it requires, that they are bound to do it because the Law requires it. The same Apostle inculcates the fifth Commandment, *Honour thy Father and Mother*, and adds, *this is the first Commandment with Promise*, Eph. 6. 2. and accordingly annexes that Promise, *That it may be well with thee, and that thou mayest live long on the Earth*, v. 3. St. *James* calls the Christians to the Observance and *fulfilling* of this *Royal Law*, as he calls it, *James* 2. 8. and again, 10, 11, *v.*

It might be shewed here that all or most of the Moral Precepts which are delivered in the Old Testament, *viz.* not only in the *Decalogue*, but in the Writings of the *Prophets*, in *Solomon*'s *Proverbs*, and his Book entituled *Ecclesiastes*, and likewise all the worthy Aphorisms of Morality which you read in the *Apocryphal* Writings, as in those of *Ecclesiasticus* (*i. e.* the Wise *Hebrew* Philosopher *Ben Sirach*) and in the Book of *Wisdom* (which is *Solomon*'s Proverbs Paraphras'd and Commented upon by *Philo*'s Greek Eloquence, as St. *Jerom* thinks) and whatever excellent Strictures of Morality you meet with in other Jewish Writings are to be found abbreviated in those of the New Testament. Nay, all the gallant Maxims and Rules for the ordering of Mens Lives which occurr in the Writings of profess'd *Pagan* Philosophers (as in *Aristotle*'s Ethicks, *Theophrastus*'s Characters, *Tully*'s Offices, and his Entertainments

tertainments at *Tuſculum*; with other Pieces of that Excellent Man fraught with Philoſophy, *Epictetus*'s *Enchiridion*, with his Commentator *Arrianus*, *Seneca*'s Epiſtles, *Plutarch*'s Morals, *Max. Tyrius*'s Diſſertations, the Royal Philoſopher *Antoninus*'s Meditations; all the Moral Documents that we meet with in the Poets (for there are Moral Poets as well as Philoſophers) the excellent Rules appertaining to Manners which *Pythagoras*'s Golden Verſes furniſhes us with (together with *Hierocles* upon him, who might have been named before among thoſe that wrote in Proſe) all the Ethical Inſtructions in *Theognis* and *Phocylides*, and thoſe interſperſed in *Euripides* and *Seneca*'s Tragedies, in *Terence* and *Horace*, yea, and in *Perſius* and *Juvenal* (for even among the Satyriſts there is excellent Morality) all the uſeful Ethicks which are contained in theſe and ſeveral other Moral Writers are ſumm'd up, in ſhort, in the Books of the New Teſtament, *i. e.* in the Inſtructions of our Saviour, and of the Evangeliſts and Apoſtles. This Holy Volume contains all ſorts of Moral Duties, and commends to us all the uſeful Precepts of Natural Religion. The Law of Chriſt approves of the Law of Nature, Chriſtianity allows all that is morally Good, and urgeth it upon us as ſuch.

And therefore we muſt not think that our Obligation to it is null, or that it can poſſibly be made ſo at any time. Do not imagin then (as ſome vainly do) that Diſcourſes from the Pulpit on this Subject (*i. e.* about Moral Duties) are not edifying, and that Believers under the Goſpel are not to be entertain'd with

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ſuch. Deceive not your ſelves with ſuch Notions, but on the contrary be firmly perſwaded that the Duties of the Moral Law belong to them that are in Chriſt, and that we can't imbrace or hold faſt the Religion of JESUS if we renounce the Precepts of the Moral Law, and (which is the Conſequence of this) that the Miniſters of the Goſpel are to preach the Obligation of the Moral Law. If it ſhall be ſaid (as 'tis by ſome) that theſe are *Legal Preachers*, it will be ſufficient to anſwer that then St. *Paul* and the reſt of the Apoſtles, and our Saviour himſelf were ſuch: which one thing is enough to take off the Cavil and Objection.

But, truly we might add further, that ſome Perſons more eſpecially give occaſion for this way of Preaching, even ſome of thoſe who ſpeak againſt it, and vilify it. They are heard to decry *Moral Duties* at a very ſtrange rate, and they ſhew themſelves pleas'd with nothing that the Pulpit preſents them with but the *Priviledges* of the Goſpel, and the great *Prerogatives* purchaſed by the Blood of Chriſt. Whilſt thus ſome have been obſerv'd to impoſe on themſelves, and have deſired to hear nothing that relates to their *Duty*, and the *Reforming of their Manners*, it is incumbent on the Guides of Souls to undeceive them, and to convince them that the Precepts of *Morality* are contained in the Laws of *Chriſtianity*. Grace doth not evacuate the Dictates of Natural Religion, but cultivates and improves them: and conſequently Believers are under the Obligation of the Moral Law. And if it be ſo, there is no doubt

doubt of the neceſſity of Preaching Morality under the Goſpel.

But there is another and greater Reaſon why the Duties of Natural and Moral Religion ſhould be urged, namely, becauſe of the great and ſcandalous Immorality which reigns in our time. A general Deluge of Vice hath overſpread the Land, and all manner of Wickedneſs appears open and bare-faced. Injuſtice, Defrauding, Lying, Curſing, Swearing, Intemperance, Uncleanneſs, and all other vicious Practices which confront the Principles and Duties of Natural Religion, are every where common amongſt us. It is this which makes Moral Theology ſo requiſite in theſe days: there is now a neceſſity more than ever of preaching up Sobriety and Honeſty, of advancing and ſtrengthning the inbred Notions of Vertue, of urging an univerſal Probity of Manners, and of preſſing thoſe Duties which the Gentile Moraliſts by the Light of Nature practiſed, and called upon others to do ſo. This part hath been excellently performed by ſome eminent Preachers of late, and by none perhaps better than by the late Archbiſhop of *Canterbury*. He gives a very natural deſcription of the Moral Vertues, and commends and ſets them off with a good Grace. His Exhortations to and Reaſonings about Practical Duties are very perſwaſive and penetrating; for he performs this part with ſo ſmooth and even a ſtile, and with ſo popular an Air, that he marvellouſly inſinuates into the Minds of all his Hearers and Readers. And we have ſeveral other brave Maſters of Morality both of the Higher and Lower Clergy, who preſs the dictates

of Natural Conscience, and extreamly cultivate those Doctrines which concern Practice, and the ordering of our Conversations.

And this must be the guise of the Pulpit: as long as we see Immorality so rampant among us, we ought to preach Moral Duties, and that with great earnestness. As long as we observe the Libertines of this Age inveigh against them, we are concerned to defend the necessity of them. And to all others we are to represent Vertue and Goodness amiable and excellent and delightful above all other things. The Work and Design of a Preacher is not unlike that which *Plutarch* saith of one *Laco*, an Instructer of Youth, who gave this account of his Calling, that he undertook **to make vertuous and honest things sweet and delectable* to those he had under his Charge. This is one part of our Business, to render the Offices of Religion Eligible, Easy, and Delightful, and to teach Men how they may readily find them to be so. And thus you see there is abundant Reason why we should inculcate the Laws of universal Righteousness and Honesty, why we should be very earnest with Men to amend their Lives, and practice all Moral Vertues.

Secondly, more especially let them be fully instructed in the Nature of all *Christian and Evangelical Duties*, as such. If this be not added, all that I have said already, relating to the observance of Moral Duties, is to little purpose. If a Preacher be defective here, he neglects the much greater part of his Office. And therefore

* Τὰ καλὰ ἡδέα ποιεῖν.

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tho' I have ſpoken my Mind very freely about the Neceſſity of preaching the Duties of the *Moral Law*, yet I would not be miſtaken, as if I placed the main task of a Preacher in this. No: there is ſomething higher to be done by him, or elſe he is not worthy of his Honourable Title. He is to remember then that there is a great difference between *Evangelical* and merely *Moral* Duties. For there is a *Revealed* as well as a *Natural* Religion: the latter conſiſts of ſuch Doctrines and Precepts as are natural to us, and bred within us, (as you have heard before:) but the former is Supernatural, and delivered to us from Heaven. Thus *Judaiſm* was part of the Revealed Religion, and *Chriſtianity* is another part of it, and of this I am now to ſpeak as it is ſuch, that is, as it differs from Natural Religion and the dictates of Reaſon, and as it is that Body of Precepts and Injunctions which was delivered by the Son of God, and out doeth and far exceeds the Laws of mere moral Righteouſneſs. For if theſe had been ſufficient to direct and conduct Men in their Lives and Actions, there would have been no need of the other; and the Bleſſed Author and Founder himſelf of Chriſtianity might very well have been ſpared, according to thoſe Mens Divinity who place all Religion in Morality and the Laws of Nature. But ſeeing our Lord appeared in the World, and furniſhed us with ſuch Laws and Precepts as are not to be found in the beſt Pagan Writers, it is moſt reaſonable to infer thence that Chriſtianity is different from Morality, and that it was deſign'd by

the Inſtituter of it to correct it, and to make neceſſary Additions to it.

It is certain that the Pagan Ethicks had a great many uſeleſs, and as many dangerous things in it. *Plato*, who hath ſeveral Grave and Wiſe Precepts in his *Common Wealth*, hath mixed them with very light, vain, and ridiculous, and even immoral dictates about *Women* and their behaviour, about *Abortion, Expoſing of Children*, &c. and even about *Unnatural Love* in his *Phædrus*. Of *Ariſtotle*'s Ethicks a great * Platonick Philoſopher pronounces that *they contain nothing in them but what is little and mean, and vulgar*. Moſt certain it is that Philoſophy ſaith little of ſome Vertues, and treats very drily and jejunely of others, and hath miſtakes about them all: whereas the Goſpel and the Apoſtolical Writings give us a complete enumeration of all Vertues, and ſpeak of them to the purpoſe, and yield us a right account of every one of them. Chriſtianity hath in it all that is truly good of all other Religions; and beſides, it hath Precepts and Rules of its own which ſurpaſs all others: for what Philoſophy could not do, was to be effected by Chriſtianity. This is the tranſcendent excellency of the Chriſtian Religion.

But to give a farther and more diſtinct account of the Difference between *Moral* and *Evangelical* Vertues, or between Moral Vertues and Evangelical Endowments and Graces, take it briefly in theſe Inſtances; Firſt, they differ

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* Atticus apud Euſeb. Præp. Evang. l. 15. c. 4.

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as to their Matter and Object, for several Christian Graces and Duties are conversant about and have respect to God the *Father*, as a distinct Person in the Sacred Trinity: others have an immediate regard to *Christ Jesus*, as a Distinct Person, and as he was Incarnate, as he suffered Death for us, as he rose from the Dead, as he Ascended into Heaven, and there sits at the right hand of God: and Faith in this Jesus is absolutely necessary to render our Performances good and acceptable. Other Evangelical Graces and Actions do more nearly relate to the *Holy Spirit*, the Sanctifier and Comforter, as distinct from the other two Persons. But it is evident that Natural and Moral Vertues have no such Relation as this. And here I might mention also these Precepts and Laws that are *Peculiar* to Christianity, on the account of our *Redemption* by Christ our Lord, for there are several particular Duties that are consequent upon this Glorious Undertaking, and therefore must needs differ from Moral Virtues and Offices as to their Object and Matter.

In the next place there is this Discrimination between Moral Virtues and Christian Graces, that the former proceed from a mere Natural Principle, namely, the Light of Reason, which is dim and imperfect, but the latter are founded on Divine Revelation, which is infallible; and thence Christianity hath the best and completest Precepts. These also have their rise from a Love of God and Goodness, at least in some Proportion; and from the Obligation of the Divine Command, but the other were seldom actuated by such noble Springs. Again, Evangeli-

cal Righteousness is always exerted and directed to Right Ends, especially the Glory and Honour of the Sacred Trinity. But the Moral Virtues of the *Gentiles* fell short of this great Design, and their aims were for the most part low and secular. Hence their Religion was generally Mechanical and Artificial, (I do not say always, because I believe God did on extraordinary Occasions influence upon some of them, and by a supernatural Aid assist them, but generally, I say, their Religion was Artificial) it was equivocal and nominal: for it is not sufficient for Men to be just and honest, and upright Dealers, to be loving and obliging, and to do all other Acts of Moral Righteousness, unless these be rightly qualified as to Manner and Circumstances.

Moreover, Moral Vertues were the bare result of Natural Strength: and accordingly all the Moral Philosophers held and profess'd that not only the attaining of them, but the actual exerting of them was in their own Power. But *Christian* Graces are from a higher Assistance, namely, that which is Supernatural and Divine. They are neither acquired nor exercised by the Strength of Nature, but by the special aid of God's Spirit. And thence Christian Endowments in the first Ages of Christianity (as well as in the very Apostles times) were stiled *Graces*, because they were *Free Gifts*, and the Effects of the Divine *Favour*. It is This that constitutes us *Christians* in distinction to *Moral Men*. If what I have said under this Head be displeasing to any, I desire them to consult the Thirteenth *Article* of our Church, *Works done*

done before the Grace of Christ, and the Inspiration of his Spirit are not pleasant to God, for as much as they spring not of Faith in Jesus Christ, — yea rather, for that they are not done as God hath willed and Commanded them to be done, we doubt not but they have the nature of Sin. Where our Church assigns a plain and palpable difference between Works or Duties of *Morality*, and those that are properly *Christian* and *Evangelical*. And therefore those who own her as their Mother, are more particularly reminded to observe this Doctrine of hers. And the rather because herein she treads in the steps of the Antient Bishops and Doctors of the Christian Churches who writ against the old Hereticks. Thus when *Julian* the *Pelagian* asserted that the *Fabii*, the *Fabricii*, the *Scipio*'s and the like Persons among the *Gentiles* were really Good and Vertuous, and that in the Exercise of Justice, Charity, Chastity, *&c.* they did Good Works that were pleasing to God, St. *Augustine* opposed this with great Vigour, shewing that the most specious Works of Infidels are but seemingly Good, and not really so, because they are without Faith, and because they proceed only from the Power of Nature. This we may see maintained by that Learned Father in his fourth Book against *Julian*, Chapter the fourth. And in several other places in his Writings he asserts the same. The like doth *Prosper* in his Books, maintaining that there is only a shew and semblance of True Vertue and Goodness in Pagans and Unregenerate Persons, for they being devoid of Divine Grace, their Works cannot be Good, and acceptable to God.

Next, there were natural Obligations to Justice and Honesty, and other Vertues among the Moralists, but in Christianity we have much higher ones, *viz.* the consideration of the unparallell'd Mercy and Bounty of God the Father in sending his Son to lay down his Life for us; and the matchless Love of his Son in undertaking the Restauration of lost Man. These are powerful Motives, but are not heard of among the Philosophers. Besides, *life and immortality are brought to light by the Gospel*, i. e. they are now more clearly revealed, and more firmly assured to us under the Evangelical Dispensation: and there is likewise a clearer discovery of the Punishments and Torments which are due to wilful Offenders, under the Gospel Oeconomy. Lastly, There is the perfect Example of Christ Jesus to direct and guide us, and on that account Christianity surpasses the greatest Improvements of Morality. The Life of our Blessed Saviour infinitely out did all the famed Patterns of Vertue among the Pagan Moralists, and therefore if we conform our Lives to This, we shall let the World see what a vast difference there is between Morality and Evangelical Attainments, between Heathen Accomplishments and those of the Gospel. To live like Christians speaks much more than all the acquirements of Pagan Morality.

Therefore this we are to inform the People of, they are to be told that to lead a Christian Life is more than to act Morally, and according to the Light of Nature. They must be acquainted that Christianity exceeds Morality not only in its Principles but Practises, and that therefore

fore we are hugely concerned to proportion our Actions to the Eminency of that Diſpenſation which we are under, to do ſomething anſwerable to the infinite exuberance of the Divine Grace of the Goſpel. And as for our ſelves, 'tis evident from the Premiſes that we muſt not content our ſelves with Moral Diſcourſes, but we muſt go higher, we muſt preach Chriſtianity and the Goſpel: we muſt preſs the obſerving of thoſe peculiar Laws of Chriſt which Natural Reaſon never dictated, and which are above the Standard of Morality. The reaſon is, becauſe to be Men and to be Chriſtians are two things: Nature and Grace, Faith and Reaſon are different.

I wonder therefore that ſo many in their Excellent Diſcourſes from the Pulpit have either wilfully neglected or careleſly forgot their Duty in this Matter. It is verily a Fault in too many of the Publick Teachers of our times that their Sermons are Moral Harangues generally, and *Tully's Offices* and *Seneca's Epiſtles* ſerve them inſtead of the *Bible*. They are furniſhed with none but Moral Precepts, as if they were preaching at *Old Rome* or *Athens*, and their Auditors were all Infidels. We ſee the bad effects of this on more accounts than one. The conſtant inſiſting on nothing but Morality hath lately inſpired Mens Heads with this Notion, that Revealed Religion is of little conſideration and worth: and this (as I have hinted before) hath been one great Occaſion of *Deiſm*, and ſomething elſe. Whereas, if inſtead of over magnifying Natural Religion, they had upheld the eſteem of the Supernatural one, they had

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prevented all this Evil, or at least in a great Measure. And now when they see that this growing Evil is like to prove too mischievous to them, they pretend to cure that Malady which they caused themselves, or at least which they promoted; that is, now of late they strenuously appear in defence of *Revealed Religion*, that it may be a Bulwark to them against the Insults of those who excessively cry up Reason and Natural Religion. This is so plain and evident, that no Man of unprejudiced Thoughts can deny it, and though every one is not so free as I am to tell this openly to the World, yet it is not the less True because of that.

We may observe also a bad thing occasion'd by this Defect and Miscarriage of some Men in the Church: whilst they preach up Moral Works altogether, they invite others thereby to run into another Extreme, and to make Faith and Imputed Righteousness, the only Subject of their Discourses. The Divine Providence hath justly permitted some to start up, and cry down *Duties* and *Religious Performances*, as it were to check the Miscarriage of others in crying them up even with the diminishing, if not the exclusion of Faith and Christ's Righteousness. These Men are a sort of *Pagan Preachers*, they are mere Ethick Lecturers, and read only Morality to their Hearers. *Cicero* or *Antoninus* would have preached much better than they. Now, this disorder is caused by this false Notion, that the Gospel is no more than an Institution of Morals, and that the Christian Divinity is not distinct from Morality.

It may be obſerved concerning one of the moſt Eminent Pulpit-Orators, that whenever he comes to talk of the *Chriſtian* Diſpenſation, he ſpeaks of it very meanly and diſparagingly: and when he hath occaſion to diſcourſe of *Chriſtian* Duties properly ſo called, he either gives a very crude account of them, or jumbles them with mere acts of Morality. He tells us that *the Chriſtian Religion hath hardly any thing in it that is Poſitive, except the Two Sacraments. In other things Chriſtianity hath hardly impoſed any other Laws upon us but what are enacted in our Natures, or are agreeable to the prime and fundamental Laws of it.* Whereas it is very plain, and it hath gained the Suffrage of the Wiſeſt, that there are ſome Laws *peculiar* to Chriſtianity, and which thoſe who had only the light of Nature never reached to, or underſtood any thing of. If you will believe this Author, *the only deſign of Revealed Religion is to revive and improve the Natural Notions which we have of God: and all our Reaſonings about Divine Revelation are neceſſarily gathered by our natural Notions of Religion.* And again he is poſitive, that *all the Duties of the Chriſtian Religion which reſpect God are no other but what natural Light prompts Men to, excepting the two Sacraments, and praying to God in the Name and by the Mediation of Chriſt Jeſus.* I thought there had been ſomething more in Chriſtianity than this, I thought that *Faith* in Jeſus was a duty of the Chriſtian Religion; I thought that renouncing of our own Righteouſneſs, and depending on Chriſt's Righteouſneſs, and hoping for Forgiveneſs of Sins through his Blood, together with a

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constant Expectation of the Grace and Spirit of God to help and assist us, to operate on our Minds so as to begin and finish our Conversion, had been the proper Duties of the Gospel.

I cannot but take notice what thoughts this Writer had concerning the *Rise* and *Original* of Christianity, and the Author of it, and all the great Mysteries and Transactions that attend it. He is pleased to say that *The World, especially the Heathen World, was much given to admire Mysteries in Religion, and accordingly they had several superstitious and idolatrous Mysteries: therefore Christianity* (to comply with Heathenism) *hath its Mysteries too, and particularly the Mystery of the Incarnation of the Son of God.* Again, *There was a great inclination in Mankind to the Worship of a visible and sensible Deity, and this was the main root and source of the various Idolatries in the Heathen World. Therefore* (this is like the former *therefore*) *God was pleased to appear in our Nature, that they who were so fond of a visible Deity might have one to whom they might pay Divine Worship, but without danger of Idolatry.* This was very condescending indeed, to send Christ into the World to cure Mens *Fondness.* He goes on, *Another Notion* (or *prejudice*, as he stiles it in the same place) *which had generally obtained among Mankind, was concerning the Expiation of the Sins of Men, and appeasing the offended Deity by Sacrifice, especially the Sacrifices of Men, which had almost universally prevailed in the Gentile World: Therefore* (it is still a *therefore* of the same unhappy kind) *with this general Notion of Mankind God was pleased so far to comply as once for*

for all to have a general Atonement made for the Sins of all Mankind by the Sacrifice of his only Son. This was ſtill very condeſcending, to ſend Chriſt down from Heaven, in compliance with the moſt unnatural, ſavage and barbarous Practice of the *Gentiles.* He proceeds, *Another common Notion, and very rife in the Heathen World, and a great ſource of their Idolatry, was their Apotheoſis of Canonizing of famous and eminent Perſons, who had been great Benefactors to Mankind, by advancing them after their Death to the Dignity of an inferiour kind of Gods fit to be worſhipped by Men here on earth. Therefore* ('tis the ſame *therefore* we had before) *one in our Nature is exalted to the right hand of the Majeſty on high, to be worſhipped by Men and Angels, one that was the truly Great Benefactor of Mankind.* As much as to ſay, the *Heathens* had their Gods and Idols, whom they made of mere Men, and ſo muſt the *Chriſtians* have; and accordingly one in our Nature, who had done kindneſſes for Mankind, was choſen out for this purpoſe. Still he goes on, *The World*, ſaith he, *was mightily bent upon addreſſing their requeſts, and Supplications not to the Deity immediately, but by ſome Mediators between the Gods and them. Therefore in a gracious compliance with this common apprehenſion* (or *inveterate prejudice*, as he there calls it) *God was pleaſed to conſtitute one in our Nature to be a perpetual Advocate and Interceſſor in Heaven for us*; Which is as much as if it had been ſaid; the Pagan World had their Interceſſors and Mediators, and therefore in imitation of them Chriſt was ſent to be a Mediator between God and Man. And

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this is insisted upon after the same manner in other places. And lastly, he is pleased to tell his Auditors, that *God hath very much suited the Dispensation of the Gospel and the Method of our Salvation, by the Incarnation and Sufferings of his Son, to the common prejudices of Mankind, especially of the Heathen World.* Thus we see his Thoughts concerning the Christian Institution, and particularly concerning Christ's coming in the Flesh; the chiefest and most Solemn Things of our Holy Religion are by him resolved into Compliance with the vilest Practises of the Idolatrous Heathens.

In another place, to let us know what an Opinion he hath entertained of the Religion revealed by Christ, we are told that *Morality is the new Creature spoken of in the New Testament: Morality is all in all in the Christian Religion.* And what is this but the Law of Natural Reason? Accordingly the highest Encomium he could give of the Christian Religion was, that it is *the Law of Nature revived and perfected.* He tells us in another place, that *the Fruits of the Spirit are the same with Moral Vertues*, and that *Grace and Vertue are but two Names that signify the same thing.* It is observable that wherever he seems to undertake to speak of the *Christian* Religion, and to display its Nature and Quality, he reduces all Christianity to Morality. And in other places he seems to design nothing less than to commend *Christianity* as the *best Institution*, but when you come to examine it, it is only Natural Religion: so that instead of extolling, he seems to depress the Character of Christianity. And the like

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may be obſerved in other Writers, they mightily flouriſh when they come to ſpeak of the *Chriſtian Religion*, and its Excellency: but their deſcription of it is flat and low, and riſes not above Natural Reaſon and Religion.

This is that which I now find fault with. I blame ſome of my Brethren, becauſe their Sermons are Lectures of Morality rather than of Chriſtian Divinity. There are ſeveral that Preach out of *Pufendorf* more than the *Scriptures*. They ſeem to have a greater Eſteem of the Natural than of the Chriſtian Religion. In a Treatiſe where the Author undertakes to handle all *Vertues* whatſoever, and the *Means* and *Preparatories* too, there are but two Particulars that ſo much as mention our Saviour, namely, That of his *Mediation*, and the other of his *Example* (though it is true, in another Volume ſometime afterwards he diſcourſes largely of the Office of Chriſt as *Mediator:*) but 'tis obſervable that he could not find any place for *Faith*, (as it is a *Chriſtian Endowment*) among all the Vertues and Graces he enumerates belonging to the Chriſtian Life. And when he mentions *Faith*, he only makes it a *believing of the Truth and Reality of our Religion.* He not only tells us that *Moral Goodneſs* (which is the ſame with *Natural Religion*) *is the main of Chriſtianity:* but he is ſo high flown for his Morality that he adds (what I almoſt tremble to ſpeak) *that thereby we do what God himſelf would do if he were in our place.* We are told by another Celebrated Preacher, that *Mans Natural Abilities are ſo many Graces he derives from God, and are as properly ſuch as any acceſſion*

ſion to them which is inſpired afterwards: ſo that 'tis manifeſt he makes no difference between Natural and Supernatural Gifts, and thereby enervates one main thing which appertains to *Chriſtianity.* We are told by another, that *it is but fancy and idle talk that the Habits of Goodneſs are ſupernaturally infus'd into us.*

And we might inſtance in ſeveral other ſhrewd Moraliſts, who have very inſipid things concerning the *Chriſtian* Religion, and the Duties which are proper to it. It was proclaimed lately in a Learned Audience, that *Moral Duties are more excellent, more worthy and acceptable than any part of Inſtituted Religion,* tho' we know that a great part of *Chriſtianity* is Inſtituted Religion. It was told us in the ſame place by another, that *Good Nature and Good Humour are the beſt Character of a Chriſtian, and the chiefeſt mark of a Goſpel Temper,* tho' many a Good Man is not maſter of this Good Humour. This Preacher's Miſtake is like that of the Heathens of old, who called our Saviour * *Chreſtus* inſtead of *Chriſt,* and his Followers † *Chreſtians* inſtead of *Chriſtians.* I hope it is rather out of that extraordinary kindneſs which theſe Gentlemen have for Natural Religion, and becauſe they would ſhew themſelves Good Natured Men, than out of any diſreſpect to the Chriſtian Religion, that they utter ſuch things as theſe. I deſire in Charity to interpret theſe Paſſages in the beſt Senſe. But this I may

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* Sueton. in Claudiano.

† Tertul. adv. Gentes. Juſtin. Mart. Apol. 2.

truly

truly ſay, a Man may more juſtly complain of ſome of their Sermons now-a-days, than the *Father* of old did of *Tully*'s Works, that there is not a Word of *Chriſt* in them. You can hardly diſcern by ſome Diſcourſes whether the Authors and Speakers be Chriſtians or Pagans, Miniſters of the Goſpel or Heathen Moraliſts.

But, my Brethren, this is not the right way, but is a fond miſtaking of Chriſtianity, and placing it in Moral Performances. But the trueſt apprehenſion concerning this Matter is this, that as Chriſtianity hath all that is good in Morality, ſo it far *exceeds* it, and accordingly our Preaching ſhould be above the rate of Moral Philoſophers. Our Divine Oratour ſhould fetch not only his Speculations and Notions (as was ſaid before) but his Materials for Practiſe from the Evangelical Writings. This he muſt do, or elſe he is no * *Miniſter of the New Teſtament.* This he muſt do, that he may be truly ſaid to *preach Chriſt*, which is often mentioned in † theſe Sacred Writings. This he muſt do, or elſe there will be but mean and poor effects of his Preaching. To which purpoſe I would have it obſerved that ſince ſo many Preachers have confined their Diſcourſes, as to the main, to Morality, there hath been leſs Succeſs in Preaching than ever. There is plenty of Excellent Diſcourſes from the Pulpit wherein the nature of all Moral Offices is ſet forth, and they are urged with great Art and Vigour, but notwithſtand-

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* 1 Cor. 3. 6. Phil. 1. 15, 18.

† Acts 5. 42. 1 Cor. 1. 23. 15. 12.

ing this, there was never less Morality in Mens Lives and Actions. Which shews that there is something of an higher Nature wanting, and that the bare inculcating of Moral Duties and Vertuous living is not sufficient to amend Mens Practises. And in a Word, we must be Preachers of an higher pitch, that we may effectually promote the Salvation of our Hearers, for this is unquestionable that if they have no more than Moral and Civil Righteousness, they will come short of Heaven and Eternal Happiness.

Let us then have a very high esteem of all Revealed Religion, but especially of the *Christian*, under which we are. Let us be sensible that it is the great Magazine of Truth and Holiness. Let us remember that as Natural Principles and Precepts speak us to be intelligent and Moral *Men*, so those of Supernatural Religion render us *Christians*: and therefore by how much Christianity excells Morality, by so much should we prefer the exalted Truths and Injunctions of the New Testament to those that are attained by the help of Philosophy and Reason.

This, I conceive, is sufficient to warn us not to mistake Morality for Christianity, and it shews likewise how we are to manage our Discourses to the People. We are to let them see that we are Gospel Preachers, and that the Pulpit affords something fit for a Christian Man. We must make it appear that we converse with that Book where there are the only true Portraitures and exact Idea's of Living well. Let us apply our selves to this, and 'tis certain, that if we relish Christianity we shall endeavour

deavour to cultivate it, as others have done Morality.

Thirdly, It is required of us that we set forth Christianity, and the Duties and Precepts of it in their *full* and *ample Extent*. Here I will mention some Particulars; we must give all Duties their due, and represent them in their right shape and place. It is a mistake that hath lately possess'd the Minds and Pens of very Eminent Preachers and Writers, that Meditation, Praying, Thanksgiving, Hearing of God's Word, Studying the Scriptures, celebrating the Lord's Supper, and such like Acts of Devotion and Godly Worship, are only *Means* in order to Practise and a Holy Life. And there are some that reckon *Faith* to be no other, that is, it is only in order to Good Works, and is but an Instrument to effect and procure them. And when they have inculcated this very warmly that they are but *Means*, then they let us know that they are but inferior and low things, and are not to be compared with the *End*, which is Holiness and Righteousness. But this is an undue Representation of the Matter, and that upon a double Account, for first it is implied that their being *Means* is a Disparagement to them, and lessens their Worth. But the contrary appears from this, that all the acts and parts of Christianity may be said to be *Means* and *Instruments*: for first all Vertues and Graces and the Practice of them are *Means* in order to the attaining of future *Happiness*: for this is the *End* that they were designed for. All Exercises of Vertue and Holiness in this Life have respect to another,

and a future Life. Faith, Hope, and Charity, Obedience to the Divine Laws, and the practise of the Rules of Godliness are the proper Means of attaining a future Blessedness. And indeed the great end of all Religion is to render Men Happy and Blessed. But who can think that this is any disparagement to it? Neither is it then any diminishing of the worth of Praying and Thanksgiving, that they are Means in order to Happiness. Yea, these Duties of Prayer and Thanksgiving are in their way as necessary in order to obtaining Eternal Life, as the Reformation and Amendment of Mens Lives. And those other Acts of Devotion and Worship before named are as indispensable means of Salvation and everlasting Bliss as the Acts of Brotherly Love, Justice, Meekness, Humility, Sobriety, Patience, and the practise of all Moral and Evangelical Graces.

Again, some of the Acts of Practical Holiness are *Means* that tend to the promoting of *other Graces* here in this Life, they are Helps and Furtherances to a Holy Life. Thus Humility, Temperance, Moderation, Chastity, Prudence, Patience, Charity, are necessary Means for the attaining of other Vertues, and the exercising of other Graces, and advancing the practise of Religion through the whole course of a Man's Life. So is Hoping and Confiding in God, so is loving of him and all that is Good. These are *Means* with relation to *something else*: and therefore it can be no Disparagement to have the same thing said of those things before mentioned, namely, Contemplation of God, Invocation and Prayer, Praise and Thanksgiving,

&c. which are parts of Adoration. It can be no diminishing the value of them to say that they are *Means* with respect to farther Holiness, and that they are the *Way* and *Method* that God hath appointed us to use in order to Salvation.

Secondly, On another account these Persons are mistaken, because they hold that the forementioned Acts of Devotion are *only Means*, and nothing else. Hence they are called by one, in way of contempt, *the Instrumental part of our Religion.* And he peremptorily determines that *these are not of the Essence of Religion*; as if Prayer and Praises (which he particularly mentions) were not essential to Religion. In another place he overshoots the Mark, when he saith that *Prayer and Hearing God's Word*, &c. *are but a form of Godliness*; whereas, if these Acts of Religion be duly and rightly performed, *the Power of Godliness* is in them. Conformably to this we have been told in a great Congregation that *Prayers, Sermons and Sacraments, and all the like Exercises of Devotion are not enjoyned by God as Good in themselves, and in their own Nature, but only for the advancing of Holiness and a good Life.* All the Excellency of them, they say, lies in their being Means and Instruments of Holiness. But this gives us a very false conception of these excellent duties which Christianity requires of us: for though they are in some respects *Means*, yet there is a higher Notion of them. They are absolute *Parts* and *Members* of Religion, they are in themselves *direct Acts* of Christianity; yea, and

have an Immediate respect to the Divine Being, upon which account they are of greater Worth and Excellency than Acts of Charity and Justice, which are terminated on Men only.

Meditation is a religious Office of it self, *Contemplating of God* is not only to be reckoned among the Means and Helps that relate to Holiness, but it is in it self a real Act of Religion and Holiness. *Faith* is not only in order to a good Life, but is a considerable Part of it. Yea, it is the most consumate Act of our Religion, and when it is true and genuine, is never separated from Love and Charity and Good Works. Faith is that Blessed Grace which so nearly and intimately unites us to our Redeemer, and by Vertue of which we derive all his Benefits to us and upon us: therefore it must needs be of intrinsick worth in it self, and is valued so by God. *Prayer*, though it be serviceable to other Duties, and to all Graces, yet is appointed for it self, and is a Duty of absolute necessity, without relation to any other. It is in its own Nature an acceptable Sacrifice, a substantial and principal part of our Religion, for it is an Act of Resignation and Submission to the Author of our Beings: it is an Indication of our Faith and Trust in him: and we shew by it that we depend on him, and expect all Good from him: we declare that we are sensible of our Wants and Necessities, and that it is from him alone that we can receive Relief. So *Praising of God* is a noble Exertment of the most exalted Graces, and it will be the great Work and Employment of Heaven, where you can't sup-

ſuppoſe it to be a *Means*. And as for the *Holy Communion*, it is a general Muſter of all the Chriſtian Forces, here every Grace is called forth and put upon Service and Exerciſe.

From theſe things thus briefly hinted we may be convinced that it is a very wrong Idea which ſome Preachers give of *Prayer*, of *Faith*, &c. and thereby occaſion Perſons to deſpiſe them as inconſiderable things in Religion. We ought to be ſettled in this that the Duties of Prayer, and the reſt before mentioned, are more than *Means* for attaining of Piety, and that they are Parts and Branches of it, yea, that there is a Complication of Vertues and Graces in ſome of them. I thought good to mention this, becauſe I find that it prevails amongſt ſome Men of Note that theſe are only Means and Conveyances of Holineſs, and conſequently this Perſwaſion is like to ſpread apace among others, who are apt to imbibe the Sentiments of Great and Eminent Men. But this Notion, though it hath been received of late by a great many Divines, is groundleſs and precarious, and gives a falſe Repreſentation of the Parts of our Religion: for it is manifeſt from what hath been ſaid, that thoſe Duties are poſitive Acts of Vertue and Godlineſs, that they are eſſential and ſolid Parts of Righteouſneſs and Holineſs, that they are actual Exertments of the nobleſt and choiceſt Graces of the Spirit: and therefore it is too great a Diminution of them to look upon them as *Means only*. Our buſineſs, who are Publick Teachers, is to maintain them in the extent and fulneſs of them. We muſt ſo form Mens Ideas of theſe things that they may not come ſhort of

that Perfection which our Religion requires and aims at, and which they were designed and appointed for.

Again, a Preacher by Vertue of his Character, as well as of his Common Profession, should be careful not to diminish and extenuate any thing that is Sinful and Vitious. Which yet I find is not carefully minded by some of those Preachers that I last mentioned, as it ought to be. But I will instance in one whom I have not yet taken notice of, *Concupiscence*, saith he, or *Lust*, or *Carnal Desires are no Sin*: nay, he asserts that *the lustings and desires of the Flesh after evil or undue objects are not, and cannot be truly evil or sinful*: and in ten Pages together he attempts to prove this whilst he is discoursing of *Repentance*, which one would think doth ill suit with the Subject. It is alledged by him that *these Desires were in our first Parents, before their Fall*; but it should be said that they were rather part of their Fall, or an Ingredient of that complicated Transgression which caused it. Their desiring and lusting after the Forbidden Fruit did immediately introduce their Apostacy, and was part of their Crime without doubt. Nay, he sticks not to tell us that these lustings and desires of the Flesh *were even in our Blessed Saviour*, p. 262. and would prove it from these Words, Heb. 4. 15. *He was in all points tempted like as we.* But any unprejudiced Man may discern that this refers only to those things which belong to Humane Nature not considered as sinful and depraved, whereas he understands it of *lustings after evil or undue objects*: the next Words therefore [*yet without Sin*] confute

fute this Interpretation of his. This then we may conclude upon that Luſt or Concupiſcence, which is an Appetition of what is Evil, is Evil. For it is not the acting only of what is vitious that makes the Vice, but even the vitious Deſire and Inclination towards it.

Which is ſo plain a Truth that it was owned by ſeveral of the Pagan Moraliſt. I will mention only one, who is very clear in the Point, * *Timere, mœrere, in libidine eſſe peccatum eſt, ſine effectu*: Undue fear or grief, or luſt is a Sin, though it proceed not to act: and ſo any other Vicious Inclination is a Sin, though it go no further. Is it not ſtrange that *Tully*, a Pagan Writer, ſhould out-do theſe Men in this point of Doctrine? Is it not ſome Reflection on theſe Moral Preachers that they confront the beſt Maſter of Morality? The Scripture is plain and peremptory in this matter, and I need only point to that one place, *Rom. 7. 7. I had not known Sin but by the law: for I had not known luſt* (or *concupiſcence*) *except the Law had ſaid, Thou ſhalt not covet*, where *knowing of Sin* and *knowing of luſt* are terms convertible, and therefore it is impoſſible to evade the Inference from it, namely, that Luſt is Sin, and that it is part of that Original depravity and hereditary Corruption which adheres to our Nature. Eſpecially one would not expect that a profeſs'd Miniſter of the *Church* of *England* ſhould oppoſe this Doctrine, ſeeing it is her poſitive Determination (for which ſhe quotes St. *Paul*)

* Cic. de finib. lib. 3.

that

that * *Concupiscence and Lust have of themselves the Nature of Sin.* And herein (as in other Doctrines) she renounces the contrary opinion of the chief Doctors of the *Roman* Church, who in the *Council of Trent* voted Concupiscence to be no Sin, and Anathematized those that say it is.

But *more* especially it was improper to mingle these Notions of the Lawfulness of Concupiscence, and to insist upon it so many Pages together (as I have already hinted) when *Repentance* was the Practical Theme the Person was treating of, and therefore not the least allowance should be given to any thing that looks Vitious and Irregular. He doth by this tell his Auditors and Readers that the sallies of Lust, and all the Carnal Desires and Inclinations which they feel in themselves, are not to be the Matter of *Repentance*: they need not trouble their Heads about those Motions of Concupiscence, they are not to be sorry for them, or to endeavour to amend and reform them, for they are *natural Motions*, and (as he saith) *come from pure Mechanism of Body, and the Temperament of Blood and Spirits*, and therefore they are not and cannot be sinful, for what is natural cannot be such. And though he speaks afterwards of *mortifying* these Lusts and Desires, yet that Council comes too late, when he hath positively determin'd that there is no sinfulness and depravity in any of these carnal Desires and Motions.

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* Article the 9th.

And so in the same Discourse his distinguishing between *Mortal Sins* and such as *are not so*, nay, his mentioning of *Mortal Sins* and *Offences* no less than four times, in contradistinction to other Sins which are not of that Nature, looks strange in a Reformed Preacher. For it not only confirms Men in the Notion of the Church of *Rome*, that there are *Mortal* and *Venial Sins*, but it also impedes the Work of *Repentance*, as if some very small and slight Sorrow would serve for those Sins which he holds not to be *Mortal*: as indeed he seems here to be very careful that there should not be an *excess of Repentance*, or *too great an Extreme that way*, as he expresses it. So another Preacher of no Mean Repute keeps up the Distinction of Venial and Mortal Sins, and often mentions it, and tells us *it hath its Foundation in express Texts of Scripture.* He undertakes to perswade those he directs his Discourse to, that Venial Sins, and Sins of Infirmity are no Sins: *they do not include in them any Wickedness at all.* And when a Man is treating of *Religious Perfection*, this seems the more strange, because then the utmost limits and extent of Religion and Vertue should be pursued, and where *his design is*, (he saith) *to promote Holiness in the World in the Perfection of it.* I hope and believe this was his real Design, but he fell short in the managing and compassing of it, for it had been more for the Advancement of the Perfection of Holiness to have waved the frequent inculcating of *Venial Sins*, and adding at last that there is no Wickedness in them at all.

Certainly,

Certainly, at this time of day to diſtinguiſh ſo nicely between *Venial* and *Mortal* Sins is ſomewhat odd, when the generality of Divines ſince the Reformation to this very time agree in this againſt the *Papiſts*, that the diſtinction of *Mortal* and *Venial Sins* is vain and groundleſs, and hath no Foundation in Scripture, but is expreſly diſallowed there, for we are aſſured that *the wrath of God is revealed againſt all ungodlineſs and unrighteouſneſs of Men*, Rom. 1. 18. *all* of what ſort or degree ſoever. *The wages of Sin* (every Sin, whether leſſer or greater) *is death*, Rom. 6. 23. And this is evident from the Nature of *Sin*, it being the Tranſgreſſion of the Law of God, which no Man can be guilty of, but he muſt neceſſarily incur the everlaſting diſpleaſure of God. That which makes Sin Damnable and Mortal is this, that it is committed againſt God's Law, wherefore the ſmalleſt Sins being thus committed, they make us liable to Eternal Puniſhment. Whence I conclude that there is no ground for the diſtinction of *Mortal* and *Venial* Sins either in the Holy Scriptures, or in the Reaſon of the thing it ſelf: and more eſpecially ſuch Language doth not beſeem a *Proteſtant*'s Pen.

This miſrepreſenting of Vice either by flatly nulling it, or by mitigating and ſoftning it, is further obſervable in this Divine. Thus he interprets an *idle Word*, mentioned by our Saviour in *Mat.* 12. 36. to be a *blaſphemous Word*, or at leaſt ſuch *a Wicked Word as directly promotes Impiety*, thereby implying that when our Saviour ſaid, *Every idle Word that Men ſhall ſpeak, they ſhall give an account thereof at the day*

day of Judgment, his meaning was only this, Men ſhall one day anſwer for their blaſphemous and prophane talking, but not for any other Miſcarriage of their Tongues. In this he is partly followed by the Author of the *Diſcourſes on ſeveral Practical Subjects*, according to whom by *idle Words* in that place in St. *Matthew* are meant only *wicked and impious Words*, and particularly *Blaſphemies*. Another tells us that by *idle Words* we are to underſtand only *Words of ſlander and defamation, or profane and lewd Diſcourſe*. And a fourth ſmooth-tongu'd Orator gives it as his Opinion, that by *idle Words* in that place our Saviour doth not mean *unprofitable Words*. *He doth not mean* (ſaith he) *that Men ſhall be called to a ſolemn account at the day of Judgment for every trifling and unprofitable Word, but every wicked and ſinful Word.*

All which is palliation and dawbing, and is apt to engender very ill Conceptions in the Minds of their Auditors, as if they were at their Liberty to ſpeak any Words, and maintain any Diſcourſes never ſo uſeleſs and unprofitable, provided they do not blaſpheme God, or defame Men, and utter what is directly lewd and impious. But this is too evident a leſſening and cramping of our Saviour's meaning, as appears from this, that our Saviour here is delivering ſomething Great and Wonderful, and which was not uſually known, as is manifeſt from the manner of his ſpeaking, *but I ſay unto you, that every idle Word*, &c. As if he had ſaid, you have falſe Apprehenſions of things, and particularly concerning the *ſinfulneſs of Words*. You think that none offend in their

their Speech but Blaſphemers and Railers and Lewd Talkers, and ſuch like: *but I ſay unto you*, you muſt be accountable for your vain and idle Words, for even theſe are ſinful and unlawful. Thus he acquaints them with ſomething that was new and ſtrange to them, as thoſe Words [but I ſay unto you] import: whereas, if our Saviour ſpoke here of impious and profane, or of contumelious and defamatory Words (as we find ſome interpret the place) it would not have been any new and ſtrange thing, for every one grants that ſuch Words are Sinful, and that for ſuch *Men muſt give an Account in the day of Judgment.* Beſides, that our Saviour is to be underſtood here of *idle Words* properly ſo called, that is, Unprofitable and Uſeleſs Words, appears from the tenour of the Goſpel, and the Apoſtles Writings, which require that our Words be Uſeful and Profitable: and thoſe that are not ſo, are forbidden.

And as for the Epithet here uſed it is very proper, for (as it is obſerved by a very Grave Writer) * *there is an Idleneſs or Vanity in Words as well as in Actions.* As theſe latter are juſtly ſaid to be *Vain* and *Idle*, when they are to no uſe and purpoſe, to the Advantage and Profit of no Man, ſo the former deſerve thoſe Denominations when they are neither uſeful to thoſe that ſpeak them, nor to thoſe that hear them. For we cannot deny this that

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* Τὸ γὰρ μάτην καὶ ἀδιαφόρως ἐν οὐδὲν ἧττον ἐν τοῖς λόγοις ἢ τοῖς ἔργοις εἶναι. Plutarch. Περὶ ἀδολεσχίας.

the

the End of Speech is for ſome good, and therefore what fall ſhort of this is idle and vain, becauſe it doth not attain its End. It is no wonder then that *fooliſh talking* is forbidden by the Apoſtle, *Eph.* 5. 4. and that *idle Words* are condemned by our Saviour: which without doubt are thoſe Wordsand Speeches which tend not ſome ways to God's Glory, or our own, or our Neighbours Good, either Spiritual or Temporal. In ſuch Words as theſe there is a plain omitting of our Duty, a neglect of ſpeaking as we ſhould do; and therefore ſuch Words are unlawful, becauſe they are Sins of Omiſſion. Being ſo, it is no wonder that God will call Men to an account for them at the laſt day, if they repent not of them before. It is true, theſe are but little Offences in reſpect of thoſe that are very ſcandalous, and of a flagitious Character, but they muſt not therefore be called no Offences. To be careleſs in our Speeches is againſt the ſtrict Rules of the Goſpel, and it is criminal on this account becauſe it leads to greater and more dangerous Follies. By being careleſs and unguarded here, we lie open, and make our ſelves obnoxious to tranſgreſſions of an higher Nature. This is enough to ſhew how ſollicitous and careful we ought to be in marking out the true *Extent* of our own and the Peoples Duty, leſt otherwiſe we foſter *Licentiouſneſs*, and give encouragement not only to vitious Words but Actions.

And this Caution is the more ſtrictly to be obſerv'd when we are addreſſing our Diſcourſes to thoſe that have the care and inſpection of Youth. We muſt ſo ſhape our Language that they

they may not be able to eſpy in them any the leaſt indulgence to what is Ill, and unfitting to be done, or that hath the appearance of Evil. On which Account I could not but wonder at a late celebrated Preacher, when I found him blaming and chaſtiſing, *thoſe Parents that ſtrictly forbid their Children the uſe of playing at Cards*, and other ſuch like Games. So that inſtead of cautioning Parents and their Charge againſt Gaming, he rather ſeems to encourage them, and favour the Practiſe. And though indeed he reproves them for this that *they think there is a mixture of Fortune and Skill* in ſuch Plays, and are therefore by ſome held unlawful; and though, it is true, *he denies not that humane Laws may reſtrain or forbid the uſe of theſe Games*, yet he doth not here, where he had occaſion to do it, ſhew any the leaſt diſlike of this Sport in Children, he doth not in any meaſure caution againſt it, or give any Rules or Qualifications about it: but this is taken care of that they ſhall *not be forbid* to uſe that Paſtime. And eſpecially, ſeeing this is the only Paſſage he hath about *Recreations*, it might have been expected that he ſhould have added ſomething to *qualify* or *direct* in this Matter, and not leave it thus untouched, and thereby give occaſion to his Hearers to believe that 'tis a Commendable Exerciſe in Children to play at Cards, and when they are Men, to play at Dice. In things of this Nature we ought to be very wary and circumſpect, leſt we Patronize Vice, or at leaſt that which may have a tendency to it. Such Poiſon from the Pulpit will prove Contagious, and ſpread it ſelf in a wide Circle.

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Let no Man therefore aſcend that place to be an Advocate for any kind of Evil, or ſo much as the Appearance of it.

And as the *Commands* and *Duties* belonging to Religion muſt not be extenuated or cut ſhort, but be kept up to their heighth, ſo we muſt Act with relation to the *Motives* to the Obſervation of them. They are ſuch as theſe, the Injunction of our Soveraign Lord and Maker, the great and precious Promiſes, the Threatnings of Wrath againſt Sinners, the Evils that attend a vicious and ungodly Life, the Inward Deformity of Sin, and its Contrariety to the Divine Nature, the Innate Excellency and Beauty of Religion, the Eaſineſs of Chriſt's Yoke, and the Rewards that attend it both here and hereafter. The Scripture moveth Men to a conſcientious diſcharge of their ſeveral duties by ſuch Arguments and Inducements as theſe, and therefore we muſt by no means neglect them. And there is another more prevailing than all theſe, and that is the Free Grace and Gratuitous Mercy of God towards loſt Sinners. This Indearing Topick is leaſt thought of and urg'd in moſt Sermons, but certainly it is of the greateſt Force, and there is no Motive like this. The free and undeſerved Kindneſs of God towards us is the moſt powerful Attractive to Holineſs, the ſtrongeſt Obligation to a Religious Life, the moſt effectual Engine to draw us off from the Commiſſion of Sin and Vice.

Further, in purſuance of this grand task of a Preacher, which I am now upon, namely his preaching Chriſtianity in its *ample* and *full extent*, I am obliged to inſiſt upon his *Univerſal*

Reproving of Vice. By which I mean, 1. His checking of all sorts of Sins and Enormities whatsoever. 2. His checking of them in all Ranks of Persons. First, it is his indispensable Office and Work to take Notice of *all kinds* of Vices: for this is conformable to the practice of the Old Prophets, who, whenever any Enormities appeared in the lives of Men, presently appeared against them, and severely check'd all the irregular Miscarriages of the Times they liv'd in. This was practised afterwards by our Saviour and his Apostles. I might observe to you that most of the *Beatitudes*, and the rest of that Sermon on the Mount are directly opposite to the corrupt Opinions and Practises of the generality of the Jews at that time. And afterwards we read that Pride and Hypocrisy, the two most notorious blemishes of the chiefest Sect among them, were continually inveigh'd against by our Lord. The like is observable concerning the Apostles, in their publick Discourses and Sermons. Thus St. *Paul*, when he was at *Athens* reproved the Inhabitants for the *Superstition* and *Idolatry* which he saw among them, *Acts* 17. 23. And at other times he, with the other Apostles, took particular notice of the Vices of the Places whither they came. So in their *Epistles*, they with great Warmth strike at those enormous Actions and unchristian Misdemeanours which they saw prevailing in any of those Churches which they wrote to.

And this was the way of the most Zealous and Pious *Fathers* of the Church afterwards. *John*, the Bishop of *Antioch*, called afterwards *Chry-*

Chryſoſtom for his wonderful Eloquence, was excellent at this: he fills his Homilies with Invectives againſt Covetouſneſs, againſt Pride, againſt Prophane Swearing, againſt Wanton Attire; and in ſhort, he ſharply rebukes all the known Vices and Diſorders of the People of his Age, eſpecially of thoſe of his own Dioceſs; and he perſevered in the ſame Practiſe when he was advanced to a higher Station in the Church, namely the Archbiſhoprick of *Conſtantinople*, *Tertullian*, *Cyprian*, *Salvian*, and the Godly Father before named, ſharply reprehended thoſe that frequented Pagan Interludes, Spectacles and Plays, which were the delight of the People at that time. The Pride and Luxury, and Exceſs in Apparel which the other Sex were guilty of, were rebuked by *Cyprian*, *Baſil*, *Ambroſe*, *Jerom*, *Auguſtine*. The laſt of theſe freely reprehended the other Vices of the place and preſent time, and among the reſt, that evil Cuſtom (which obtained then in *Africa*) of being debauched over the Tombs of the Martyrs. He repreſented to them what an impious thing it was to indulge themſelves in Feaſting, even to Exceſs and Immoderation, at ſuch a time eſpecially: and he never let them alone till he made them relinquiſh that Practiſe. We may find in the Diſcourſes and Sermons of St. *Ambroſe* the particular Miſcarriages and Offences of the People of *Milan* expreſly enumerated. The like was done by *Baſil* and *Nazianzen*, and other Publick Inſtructers of the People in thoſe Ages of the Church.

And this ſhould be the Preachers Practiſe now, there being as much need for it as then. They ſhould ſet themſelves againſt the Stream of the Times, when they ſee them bad. Their great Work ſhould be to ſtrike at thoſe Vices which they diſcern to be practiſed in the places where they live; herein following the Example of thoſe Great and Eminent Men before named, who took ſpecial Notice of ſuch Diſorders, and ſhew'd the Evil of them. Thus thoſe Preachers whoſe Charge is about the *Court*, or in the *Great City*, cannot ſhew themſelves faithful in their Office, unleſs they diſſwade their Hearers from frequenting of *Play houſes*. And to this purpoſe they are obliged to repreſent to them the apparent Miſchiefs of thoſe Places, the pernicious Conſequences of affecting that ſort of Paſtime, and how inconſiſtent it is with that Seriouſneſs and Gravity, that Sobriety Moderation and Self-denial which become the Votaries of Chriſtianity. They ſhould let them know that no Recreation and Diverſions are to be uſed but ſuch as are Harmleſs and Lawful, and that theſe Entertainments of the Theater, as they are now managed and uſed (for there may be an innocent Repreſentation of Perſons and Actions in a Dramatick way) are not of that ſort; becauſe of their natural and unavoidable tendency to that which is ſinful and unlawful. For they foment Idleneſs and profuſe Waſting of precious Time, they diſſolve the Spirits into Lightneſs and Wantonneſs, they foſter Immodeſty and Obſcenity, they nouriſh Licentiouſneſs and Debauchery, they encourage Prophaneneſs and Impiety. The *Youth* eſpecially

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of both Sexes (who are the growing Hopes of the Nation) are corrupted and ruined by these Publick Shews, and almost every day affords us some Proof of it. In short, if your Auditors be addicted to *Plays*, they will not care for your *Sermons*, unless their Sermons be a kin to the Plays.

And then, as to more Common and National Vices, a Preacher cannot be faithful to his Trust, unless he takes notice of these, especially seeing they are committed with so audacious a front. Therefore let us use great freedom here, and not only rifle Mens secret Sins which lodge in their Hearts, but those which openly appear in their Lives: and the rather we are not to spare them, because they are become so Publick, and especially because they are so Catholick. All Vices meet in *England*; and that we may be sure to want none, we transport them from beyond the Seas, we fetch them to us from other Countries. Yea, all the Follies and Sins of former Ages do as it were center in this. Those Vices and Enormities which were disjoyned by several intervals of Times, now come on the Stage together, and appear in a Body all at once. Here is a General Muster, a Great and Universal Rendezvous of all Vices. Heretofore one Vice or two at most used to have the upper hand, but now it is not so. You can't say this or that Sin only hath the Rule and Dominion over us more than the rest. It is not Lewdness and Incontinence that is the only prevailing Sin in this Age, tho' it hath got a marvellous Ascendent over us. It is not Drunkenness or Swearing that can be said to be the Topping

and Predominant Faults of these times. But Pride, Cheating, Hypocrisy, Envy, Malice and the rest do all bear sway among us.

Usually heretofore it hath happen'd, that when one great Sin got the Mastery, others were of little account, and were but seldom practised, as when the Pestilence reigns, it is observed that all other Diseases vanish, and pass into that. But it is otherwise now: one Vice doth not extinguish another, nor can one be said to be above another: they all reign and are rampant, and they are all uppermost. The reason is, because the Vices which in former ages were in the Bud, and were as it were but an Embryo, are now ripe and grown up. What was rude and unpolish'd then, is finished and compleated now. Our Forefathers were Puny Sinners, but we are Capital Offenders. We are skilful in Vice, we are studied in the whole Art and Mystery of Iniquity. There were of old *Inventers of Evil Things* (Rom. 1. 30.) but in these latter times the number of those Persons is much increased, and their Inventions are much improved. We have new and unheard of Ways of Defrauding, which our Ancestors were unacquainted with. The common, dull and heavy Methods of Cheating are almost now out of Doors; there are found out more Ingenious Methods of doing it, there are practised more subtil and refined Arts of deceiving and supplanting: and the Practitioners are apt to think they are excusable because they cheat with more Wit and Artifice than others have done before them. Men are not content with their Fathers Vices, they resolve to make greater

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Proficiency in Sin, and to out-do paſt Ages. Hence it is that all manner of Wickedneſs is ſo prevalent and powerful among us. This, this the Preacher is to take notice of, for his Work is to obſerve the Growings up of any Vice, and preſently to remonſtrate againſt them. It is his Buſineſs to give the Alarum whenever any vitious and unlawful Practiſe comes into open view. To the neglect of this Duty is owing, I'm afraid a great part of the Delinquencies of this Preſent Age: wherefore let us be the more careful.

Secondly, Reprove Sin in all ſorts of Perſons. And of this we have ſundry Examples in the Writings both of the Old and New Teſtament. We read how free the Prophet *Nathan* was with King *David*. Another Prophet told King *Ahab* that *he and his Fathers Houſe were the troublers of Iſrael*, 1 Kings 18. 18. And another took the liberty to call King *Jeroboam the Son of a Murderer*, 2 Kings 6. 32. *David* himſelf as a Prophet is very free with the Great Ones in the 2d *Pſalm*, whence *Luther* ſaith, *This is one of the beſt Pſalms, for it ſtrikes and flaſhes bravely among the Kings, Princes, Judges and Councellors.* The Prophet *Iſaiah*, though of Royal Deſcent, and one uſed to the Court, yet beſtows ſuch Epithets as theſe, *viz. Rulers of Sodom, Murderers, Rebels, Thieves*, on the Princes of *Judah*, Chap. 1. *Hoſea* ſpares none in his ſevere Rebukes of *Judah* and *Jeruſalem*, for he addreſſes himſelf not only to the *Prieſts*, and to the *Houſe of Iſrael*, but to the *Houſe of the King*, Hoſ. 5. 1. Though *Amos* was forbid *to Prophecy any more in the King's Chappel, and*

in the King's Court, Am. 7. 13. that is, he must not speak against the Idols that King *Jeroboam* had set up there, yet this hindred him not from rebuking both Princes and People for their faults as that Prophesy of his testifies. *Micah* inveighs against the particular and peculiar vices of the *Princes*, the *Prophets*, and the *People*. So doth *Zephaniah*, who is not afraid to declare that *the Princes are roaring Lions, and the Judges are ravening Wolves, the Prophets and Priests are Treacherous and Prophane*, &c. Ch. 3. v. 3.

Neither was this the Spirit only of the Old Testament: we meet with the very same in the New. The Holy Men even of that Dispensation sharply reproved the Miscarriages of Great Men, as well as of those of a mean Rank. *John* the *Baptist* told *Herod* of his Incest: *it is not lawful for thee*, saith he, *to take thy Brother Philip's Wife*, Mark. 6. 18. St. *Paul* reasoned of *Righteousness* and *Temperance* before *Felix*, Acts 24. 25. that is, he preached concerning *Justice* and *Continency* (and so the Words might more properly be rendred) which gaul'd that Great Man, who was so defective in both those Qualities. That he was in the former we may gather from what is said of him by St. *Luke*, in the forementioned place, V. 26. *he hoped that Money should have been given him, that he might release Paul*: which shews he was tainted with Injustice and Love of Bribery. * *Tacitus* hath

* Felix per omnem sævitiam ac libidinem jus regium servili ingenio exercuit, Drusillâ in Matrimonium acceptâ. Hist. l. 5.

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left it on record that he was both Unjuſt and Cruel. And as to his Incontinence and Adultery, the * *Jewiſh* Hiſtorian relates that, falling in love with *Druſilla*, whilſt ſhe was anothers Wife, he obtained her to his own Bed, and Married her, and ſhe left her former Husband. Thence it was that our Inſpired Preacher diſcours'd before *Felix* of Juſtice and Chaſtity, and ſharply chaſtis'd him for his breach of both theſe. St. *John* in the *Revelation* ſets the Great Antichriſt forth under the plain Names of *the Whore*, *the Mother of Harlots*, *the Beaſts*, &c.

And if we deſcend to the Holy Preachers of the ſucceeding times, we ſhall find that they were impartial in their Reproofs of Vice, and were no reſpecters of Perſons when they undertook that task. St. *Ambroſe* Biſhop of *Milan* ſeverely rebuked the Emperor *Theodoſius* for the connivance he gave to the Maſſacre at *Theſſalonica*, and would not admit him to the Church till he had publickly acknowledged and retracted his Fault. St. *Chryſoſtom* boldly reproved *all* ſorts of Perſons in his *Homilies*, the Empreſs her ſelf, the Courtiers, the Prieſts, and Monks, and all the Clergy, together with the People, all well Women as Men, as well old as young. There was no fault almoſt that any Perſons of theſe Degrees were guilty of, but he openly took notice of it, and reprehended it in the end of his Sermons. Which procured him ill will, and the Emperor was wrought upon by Flatterers to baniſh him. *Athanaſius*, as is to be ſeen

* Joſeph. Antiqu. l. 20. c. 5.

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in some parts of his Writings, was very sharp against the Emperor *Constantius*, who was an *Arian*. *Hilary* inveighs most bitterly against him, and is pleased to call him *Antichrist*, and to say that he was *more cruel than* Nero, Decius, *and* Maximianus, *one that outdid the Devil, an unpardonable Wretch, a Blasphemer, a Lyar, a Wolf*, &c. It is said in commendation of *Basil* the *Great*, that * he would speak freely and plainly to Princes, Captains, and Kings, and all Ranks and Orders of Persons. *Gregory Nazianzen* was as severe upon the Emperor *Julian* the *Apostate* after he was dead. In one of his *Invective Orations* he gives him the name of *Pharaoh*, *Nebuchadnezzar*, *Ahab*, *Jeroboam*; and adds the reason, namely, because he was as hard-hearted as *Pharaoh*, as Sacrilegious as *Nebuchadnezzar*, as cruel as *Ahab*, as idolatrous as *Jeroboam*. And he is as impartial a Reprehender of the Ignorance, Pride, Covetousness, Ambition, Luxury, and such like Disorders of some of the Bishops and others of the Clergy in his time. And so in the next Century *Vodine* the Pious Bishop of *London* rebuked *Vortiger* the *British* King, for putting away his lawful Wife, and taking the Daughter of *Hengist*.

And so it should be now, that is, there should be the like Plainness used, and I hope there are such at this day among us who are not defective as to this. Even Princes and Great

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* Ὑπάρχοις συμπλεκόμενος, σφαλλάταις συμμίσγων, Βασιλεῦσι παῤῥησιαζόμενος, ἐπ' ἐκκλησίας βοῶν. Greg. Naz. in laudem Basil. M.

Men

Men are not to be ſpared by thoſe that have a Call to ſpeak to them or of them. We have Examples and Warrant for this in the Old Teſtament and in the New, and in Eccleſiaſtical Hiſtory, as you have heard: and we ſhould not be aſhamed to follow ſuch Patterns. Particularly it is incumbent on thoſe that in any Reign bear the Title of the Kings or Queens *Chaplains*, to preach againſt the Vices of the Court, and not to be afraid to ſpeak Truth on ſo juſt an Occaſion. Not that I would by this, or any thing before ſaid countenance an undue and rude treating of Crowned Heads, or ſhewing any the leaſt diſreſpect to Perſons in Place and Authority. No: this would be committing a greater Crime our ſelves, whilſt we are taking notice of one in them. But by that Freedom which I aſſert in the reproving of Vices of our Superiours, I mean a ſober and impartial repreſenting of the Caſe in general to them, a free inſiſting on ſuch particulars as are moſt obvious and taken notice of by others, a hearty Dehortation from ſuch practiſes as will render them unacceptable to God and Good Men, and prove miſchievous to their Government. This done with a becoming freedom is all I intend, and not any rude inſults upon them, not any unmannerly Invectives and Philippicks.

Though, if Clergymen ſhould offend in this kind, I am of Opinion that they are not ſo blame worthy as thoſe that flatter and ſooth Princes. For theſe latter are generally the Cauſe of the great extravagancy of Rulers: one reaſon why ſome of them are ſo apt to be exorbitant, is becauſe they are not reproved, but rather applauded.

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But this should be our Rule and Standard, Flatter none, but encounter Sin and Vice where-ever you find it. If you see any sort of Men offend God, and live in the breach of his Holy Laws, you ought not to spare them. There is no respect of Persons with God, and in this case there must not be any with his Ministers. Greatness and Priviledges exempt no Man from hearing his Faults, nor can it excuse you from reproving them. Though you behold Vice clad with Purple, and guarded with Ensigns of Authority, or though it be deck'd with White and Purer Garments, and seems to fly to the Altar for Protection, though it take Sanctuary in great and populous Cities, though it shelter it self in Courts of Law and Judicature, though it shrowd it self under the mask of Sanctity, and cover it self with never so specious Titles, your Duty is to attack it. Nay, more especially you are to check Vice even in those that pretend most to Virtue and Piety, for among them you will find too much matter for your Reproof. Among the *Reformed* at this day there is a visible Degeneracy from the Primitive Purity, Innocence and Circumspection: there is little or no Zeal for the Gospel and for Religion to be discerned in any Churches. A general Carelessness and Indifferency, not to say Stupidity, have possessed the Minds of the best: so that these stand in need of Rebukes as well as others. Wherefore let us shew our selves Catholick Reprovers: and though Peace and Love, and Goodwill are owing to the Persons of all Men, yet open War must be proclaimed against their Vices, be they of what quality or denomination soever.

I say, of *what denomination soever*, for I see here a great fault as to this: some Preachers are Partial, and make a Text (which would fairly administer reproof to different parties) run all one way. As when those Words are treated on, *except their Righteousness exceed the Righteousness of the Scribes and Pharisees*, &c. or when some other Text about the *Scribes* and *Pharisees* is discoursed upon, *Dissenters* are the Persons presented and charactered generally: and so when that Text of *a form of Godliness* is handled, still it goes one way, and one Party is struck at. Thus if *Pure Religion and undefiled before God and the Father is this, to visit*, &c. be the subject, generally Religion is placed in acts of Outward Holiness, and Moral Duties wholly. But this is *Partial Preaching*, for there are *Scribes* and *Pharisees*, i. e. such as those Men were described to be, of all Parties. There are Dissenting Pharisees, and there are Pharisees that will come to the Common-Prayer. So as to *the Form of Godliness*, it may be too much observ'd in Men of all Ranks and Sides. Extempore Prayer and a Set Form of Prayer will both admit of this Shew and Outside of Godliness, and it is to be found in some Men of both Ways. Though *visiting the Fatherless and Widows in their Affliction* be a part of *pure and undefiled Religion*, yet it is far from being the Whole; and those who handle the Word of God aright, will not make that Text a Foundation for mere Morality.

Thus we should Impartially direct our Discourses, and not favour one side and cause more than another. We must exhort to all that

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is Good and Holy, and reprove all that is Evil. We should teach Men to shun all approaches to Vice, and to warn them of coming within the Confines of it. We must not lessen and abate any Duty, or the Motive to it, but we must climb to the utmost top and heighth of Religion. To shut up this part of my Discourse, a Preacher as such is to take care of the Manners and Behaviour of those who are under his Charge: he is to urge all those particular Duties and particular Offices of Persons in their distinct Relations and Capacities which Christianity requires of them.

The next (which is the *Third*) Great Office of a Preacher is to administer *Comfort* to the Weak and Distressed, to the Disconsolate and Afflicted. And here the Preacher hath a double task, for he must not only support Mens Spirits under their Outward and Bodily Afflictions, but also under those that are Inward and Spiritual. First, it is one great part of a Minister's work to support the Spirits of Christians under the Worldly Sorrows and Afflictions which God at one time or other is pleased to exercise them with. And the Foundation of solid Comfort with respect to these is to be laid in this firm and stable Truth, that God disposes and orders all the Affairs of the World, and that there is nothing happens to us but by the over-ruling Influence of Providence. It is to be often urg'd that

that * the *Lord reigneth*, that all Events and Occurrences whatsoever are governed by the Divine Will, and managed by Infinite Wisdom. And God's Power is of the same extent with his Wisdom: nothing is impossible with him: all things are equally easy to him: his Arm is uncontrollable: he doth what he pleases both in Heaven and Earth. And besides, he is infinitely Good and Bountiful, and in all Circumstances of our Lives doth that which is most conducible to our Happiness. If we throughly convince our Hearers of these things, it is impossible they should sink under that heaviest and most pressing Calamities, and despair of God's Assistance and Relief. The Great Philosopher could say, † If there be a God and Providence, then nothing can happen that is Hurtful. But the *Christian* Institution doth more especially and signally establish our Belief of this great Truth. Wherefore our Auditors are to be frequently called upon to acknowledge God's Universal Providence in the World, and to own him to be the Great Disposer of every thing, the Controller and Sovereign Ruler of all; and more particularly to be sensible that Holy and Good Men are under the special Conduct of Heaven, and that they are always rewarded one way or other even in this Life. This must needs be a mighty chearing Consideration, and such as will create Peace and Tranquility of Mind in the greatest Troubles and Distresses

* Psal. 93. 1. 96. 10. 10. 97. 1. 99. 1.

† Εἰ μὲν Θεοὶ εἰσὶν, καλὸν δαιμόνιον. Antonin. lib 2.

imaginable. Again, we are to bring Men to a good Opinion of outward Sufferings and bodily Calamities by reminding them of this, that the choiſeſt Perſons have had their ſhare in them, that God viſits and chaſtiſes his beloved Children, and that this is a ſign of his Care and Love for them. For * he doth not train up his Children delicately, and as a Fond and over-indulgent Mother, keep them always in his Lap, but he loves them with a ſtronger and more uſeful Paſſion as a Father. He puts them upon Trials and Hardſhips, whereby they gather ſtrength, and attain to a true and maſculine Fortitude, and many other ways are better by their Sufferings.

Therefore in the next place, we are to reconcile our Hearers to the Afflictions and Diſtreſſes of this Life, by diſplaying before them the particular *Benefits* and *Advantages* of them, as namely, that they are very ſerviceable to call Men off from their evil Practiſes and vicious Ways of Living; and if there be one Sin that they are addicted to more than to another, that Sin is generally brought to their Minds in the day of Diſtreſs, and the heinous Nature of it is diſcovered to them. Afflictions are uſeful to remind Men of their Duty and their Great Concern, and to reduce them to the ways of Vertue and Holineſs, according to the Pſalmiſt's Experience, *Before I was afflicted, I went aſtray,*

* Paternum Deus habet adversùs bonos viros animum, & illos fortiùs amat: & operibus, doloribus ac damnis exagitat, ut verum colligant robur. Sen. de Provid.

but

but now have I kept thy Word, Pſal. 119. 67. For this is the admirable and excellent Contrivance of Divine Wiſdom, that tho' Sin brings Diſtreſs, yet that very Diſtreſs brings us to a ſight of our Sins: and ſo the Puniſhment of Sin becomes the Cure of it. The Croſſes and Troubles of this World, if rightly improved, are advantageous towards the purging of our Hearts and Lives from all manner of Vice; but more eſpecially they cure our Pride and our Love of the World, and teach us Humility, and cauſe us to mind a better World. They are requiſite not only for the trying and exerciſing of our Graces, but for the Increaſing of them. *Tribulation* (ſaith the Apoſtle) *worketh Patience*; *and Patience, Experience*; *and Experience Hope*; *and Hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our Hearts*, Rom. 5. 3. And indeed all the Fruits of Righteouſneſs grow upon this one ſtock, and thrive and proſper there. Yea, Afflictions are not only the beſt School to teach us our Duty, but to train us up to the comfortable aſſurance of Happineſs. This mournful condition gives us a ſight of Heaven, and the Glories of it, before we arrive there, and it is every day fitting us for it: and when we come thither, it inhanſes our Joy and Felicity. Our preſent Troubles and Hardſhips will augment our future Bleſſedneſs. The ſharpneſs of the Combat ſets off the Victory. The Crown of Glory will ſit the eaſier becauſe of the preceding Crown of Thorns.

Thus, and in several other respects the Preacher is to show how *Beneficial* the Cross Accidents of this Life are, and thereby chear the drooping Spirits of those that labour under them. It may seem strange at first that any Happiness should arise from the Miseries of the World: but assuredly it is so by the Divine Disposal. And therefore we must change our Vulgar Notions concerning this Matter, and think and speak well of our Afflictions. Surely we who glory in the Name of *Christians* may afford to do this, when we see that several grave Moralists among the *Gentiles* have pen'd very handsome Discourses to prove that our greatest Enemies may eventually be our best Friends, that our Losses are our Gains, and that our bodily Infirmities and Weaknesses are advansive of the Health and Vigour of our Minds. One is very resolute in the Defence of this Problem, * That we may profit by all things that befal us from without. And his Excellent Commentator establishes this Truth, and more especially in one place hath left us this noble Passage, † God (saith he) sends Calamities to exercise Men: for how would their Strength and Power, their Patience and Wisdom be discovered, admired, and made use of, if God inflicted not Evils upon them? He hath given them Powers and Faculties, and may he not try them, may he not exercise them? Another hath a

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* Ὅτι ἀπὸ πάντων τῶν ἐκτὸς ἔστιν ὠφελεῖσθαι Epictet. lib. 3. c. 20.

† Arrian. in Epictet. l. 1. cap. 6.

whole

whole Dissertation upon this, * that we may receive profit by the most Adverse Circumstances in our Lives. And accordingly he tells us, that † those things which we call Evils and Harms, and for which we are so much troubled, God the great Artist and Contriver calls the Good and Safety of the whole. And how bravely is it spoken in another place? ‖ If we (saith he) mix Adversity with Prosperity, we shall have a greater sense of Vertue, and we shall know and feel our Felicity the better. Another hath a (*a*) Treatise on purpose to shew how we may gain by cross Accidents, and particularly by our Enemies. None hath done this better than *Seneca*, in his admirable Discourse of *Providence*, where his design is to reconcile the Wise and Good Conduct of Heaven and the Evils which happen to Good Men. The better sort of Pagans had this Apprehension that Outward Trials and Sufferings, and Conflicts with the greatest Hardships were preparative to the greatest Honours and Dignities. Their *Hercules* was not put by them into the number of the Gods, till he had grappled with the *Hydra* and fought other direful Monsters. They always lead their brave and worthy Men thro' all sorts of Hazards and Difficulties.

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* Ὅτι ἐστὶ καὶ ἐκ τῶν περισάσεων ὠφελεῖσθαι. Max. Tyr. Dissert. 35.

† Ἃ δὲ ἡμεῖς καλοῦμεν κακὰ καὶ φθορὰς, καὶ ἐφ' οἷς ὀδυρόμεθα, ταῦτα ὁ Τεχνίτης καλεῖ σωτηρίαν τοῦ ὅλε. Diss. 25.

‖ Ἐὰν μίξῃς ταῖς εὐτυχίαις τὰ δυσχερῆ, μᾶλλον αἰσθήσῃ τῆς ἀρετῆς, καὶ συνήσεις τῆς εὐτυχίας.

(*a*) Plutarch.

But in *Christianity* this is made as 'twere a fixed Law, that thro' much Tribulation we must enter into the Kingdom of Heaven, that by great Sufferings we must be fitted for greater Joys. The Inspired Writings every where confirm us in this, and assure us of the Great Advantages of an Adverse Condition. This is that which the Experience of all Holy Men who have been exercised with Crosses, doth amply attest: and they have more reason than * *Carden* had to make that Observation, that the greatest Good which befals them hath had its rise from the greatest Evils and Disappointments. They must therefore pronounce favourably concerning them, and entertain them in no other quality than as Blessings, and consequently they must be taught by us not to complain of them, not to murmur at them, but patiently and contentedly to undergo them.

But the other and greatest part of a Preachers task is yet behind, and that is to administer solace to those that labour under *Inward* and *Spiritual* Maladies. For Christianity is a Spiritual Warfare, and there are Ghostly Enemies that we are to combate with. Ministers are to sound an Allarm to this Battle, to encourage Men to undertake this Crusade, and to engage in this Holy War. It is their Work to raise the Courage of the Souldiers by representing the Necessity of the War, the Justice of the Quarrel, the Goodness of the Cause, the Hope of Success and Victory, yea, the certainty of them if they

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* De vitâ propriâ.

fight

fight with Resolution and Valour. It is required of a Preacher that he spend a great part of his time in shewing Men how they ought to behave themselves under *Temptations*, whether they are from the alluring World, or from their own deceitful Hearts, or from Satan the professed Enemy of Mankind. He is to help them in their Conflicts with this Infernal Spirit, who is wont to inject Evil Thoughts into Mens Hearts, and thereby to corrupt and deprave them, as well as to vex and molest them. For I suppose our Preacher hath not imbibed that Notion which one hath lately delivered from the Pulpit, in favour of the Tempter, that *he doth not, and he cannot imprint wicked thoughts on Mens Minds.* Which is directly contrary to what we read in *John* 13. 2. *The Devil put it into the Heart of Judas to betray Christ.* And in several other places Evil Thoughts and Suggestions are ascribed to Satan as the Author of them. Notwithstanding this he maintains that *Satan doth not cast in wicked Thoughts into Mens Hearts, nor can he.* Which doctrine is not to be wondred at, if we take in what he subjoins in the same Sermon, where he tells us, that *as it is usual in the Scripture Phrase to ascribe all good Motions to God's Spirit, so all evil Thoughts to the Devil, not that he is the immediate Cause of these,* no more than God's Spirit is the Author of the other. Is not this a strange Comparison between these two contrary Spirits? And doth not the framer of it discover what new Models of Divinity he affects? He is pleased to excuse the Devil from injecting any bad Thoughts into Mens Minds, and he exempts God's Spirit from

being the Cause and Author of any good and holy Thoughts. And tho' the inspired Writings are express against this, yet he puts it off by saying it is only *a Scripture Phrase*.

Then as to *Trouble of Conscience*, and *Anguish of Mind*, and the Sense of Divine *Desertion*, we are not with some late Authors to resolve all into *Chagrin* and *Melancholly*, into *Complexion of Humours*. For tho' much is to be imputed sometimes to the Fumes and Clouds of Melancholly, yet this Distress and Anguish of Soul which I'm now speaking of is a real thing in many Persons, and is verily grounded on a True Foundation, the Apprehension of Guilt, and of God's Wrath due to them for their Sins. Here therefore the Preachers of the Gospel are signally concerned, for it is no mean part of their Office to take care of Wounded Consciences. How strangely did the *Jewish Priests* deport themselves when *Judas*, being struck with the Sense of his Horrid Crime, came to them, and throwing down his ill-got Silver, cried out that *he had sin'd in betraying the innocent Blood? What is that to us*? said they, *look thou to that*, Mat. 27. 4. as if *they* were not concerned to look to it at all. But were they *Priests*, and were they not in the *Temple*, and was it not part of their *Calling* to cure distressed Consciences? Nay, were not they the Men that set *Judas* on Work, and instigated him to that cursed enterprize of betraying Christ, and yet now it is nothing to them that *Judas* is troubled at what he did, and that he is in intollerable Anguish? This is unworthy of the Name and Office of a Priest.

Much

Much more is it unworthy of the Name and Office of an Evangelical Prieſt or Paſtor to be unconcerned in this great Affair. Such a one ought to think it his Intereſt and his Duty to ſatisfy the real Scruples of the Weak, and to pacify the Clamours of wounded Conſciences. And the rather becauſe this is a Malady that is of a peculiar Nature, and exceeds all others whatſoever. The Pain here is inſupportable, not only becauſe God (and not Man) immediately inflicts it, but becauſe the Soul puniſhes it ſelf, and is its own Tormentor, and becauſe all other things which are wont to adminiſter Eaſe and give relief in other Caſes, prove Ineffectual now. Therefore here the Spiritual Phyſitian muſt be more than ordinarily careful: he muſt imitate the Great Shepherd of Souls who with great skill *leads his Sheep beſide the ſtill Waters*, the Waters of Quietneſs and Repoſe, as the *Original* gives it us, *Pſal.* 23. 2. He muſt ſhew his Divine Art in adminiſtring Peace and Comfort to theſe weak and diſconſolate Souls: he muſt cloſe up and conſolidate their Wounds with a skilful hand. He ſhould have *the Tongue of the Learned, that he may know how to ſpeak a Word in Seaſon to him that is weary*, Iſa. 50. 4. to him that *labours and is heavy laden*, as our Saviour otherwiſe expreſſes it. If St. *Paul* exhorts the *Theſſalonians* to *comfort the feeble minded, and to ſupport the weak*, 1 Eph. ch. 5. v. 14. we may infer that it was much more incumbent on the Miniſters of that Church to undertake this Work. A Spiritual Inſtructer is the true *More Nevochim*, the Guide of the Perplexed, the Teacher and Conductor of thoſe that are

involved in Doubts and Scruples. Or, he may be said to deserve the Title, which was given to the Pious *Gerson*, of *the Consolatory Doctor*, for he reckons it one part of his Office to administer Comfort and Refreshment to drooping and fainting Souls, who are ready to sink under the load of their Sins.

And this he doth by acquainting them with the Unlimited Goodness and Benignity of the Divine Nature, and by letting all Persons know, who groan under their great and heinous Sins, that *Despair* is greater and more heinous than all of them. To prevent this black and horrid Crime (which is the greatest of Punishments as well as Sins) he takes care to conduct them to the Great Lover and Physician of Souls, and convinces them of his Power and Skill, of his willingness and hearty desire to relieve them. And accordingly he intreats them to attend to that welcome Invitation, *Mat.* 11. 28. *Come unto me, all ye that labour, and are heavy laden, and I will give you rest.* The Word κοπιᾶν is translated from Corporal labour and toil to that of the Mind, and consequently in this place *those that labour* are the Persons that are afflicted and troubled in their Consciences because of their Sins and Miscarriages. The other Word likewise, φορτίζεσθαι in the proper Sense of it is meant of the Body only, namely when it is loaded and prest with some Burthen: but it is applied here to the Grief and Trouble of the Mind, which is as it were a heavy Burthen: and so this latter way of speaking is of the same import with the foregoing one, and accordingly πεφορτισμένοι is thus paraphrased by St. *Chrysostom*,

Soſtom, * *thoſe that are tired and wearied with the weight of their Sins*, ſuch as pant and groan under that heavy load, ſuch as are ſenſible of the Slavery and Drudgery which accompany Vice, and of the Guilt and Demerit which are never ſeparated from it, and of the Wrath and Diſpleaſure of the moſt High which always go along with it. Theſe are thoſe that *labour* and are *heavy laden*: and theſe are the Perſons that are invited by Chriſt *to come to him*; and to encourage them to do ſo, he promiſes *to give them reſt*, and afterwards aſſures them that they *ſhall find reſt to their Souls*, ſuch Reſt, ſuch Relief, ſuch Eaſe, ſuch Satisfaction as is no where elſe to be found.

It is the Preacher's Buſineſs therefore to bring theſe labouring and heavy-laden Sinners to *Jeſus*, that they may actually experience the Truth and reality of what he hath promiſed. He muſt earneſtly perſwade them to look into the Evangelical Writings which are the Laſt Will and Teſtament of Chriſt Jeſus, and there take notice of thoſe Ample Legacies which are bequeath'd them, thoſe matchleſs Gifts which are beſtowed upon them, and which are the ſure ſupports of their Faith and Hope. Such are Election, Vocation, Redemption, Juſtification, Adoption, Forgiveneſs of Sins, and Eternal Glory. Theſe Priviledges of the Goſpel he muſt proclaim to the Penitent and Faithful, and thereby inſpire their Minds with unſpeakable

* Οἱ ἐκ τῦ βάρους τῶν ἁμαρτημάτων κακοπαθέντες. Homil. 5. De Incomprehenſibili.

Joy

Joy and Raviſhment. All the fine Sayings and Apothegms of the Gentile Moraliſts, all their ſtudied Rules and Preſcriptions could never reach this Diſeaſe which I am ſpeaking of, a *Wounded Spirit*. They were wholly Strangers to the True and Only Remedy, Chriſt Jeſus, and his Bleſſed Undertakings for us, which alone are able to chear the Minds of thoſe who are grieved and burdended with their Sins. This therefore is rightly called, *The Comfort of the Scripture*, Rom. 15. 4. becauſe it is conveyed to us through theſe Sacred Writings. It ſounds ill to take away the CHARTERS: Such are the *Holy Scriptures* to the Societies of Chriſtians; in them are contained all their Priviledges and Immunities, and therefore the Church of *Rome* which deprives the People of theſe, robs them of their greateſt Comfort. The Old Covenant of Works was, If thou ſinneſt, thou ſhalt die: but the Terms of the New Covenant are, If thou ſinneſt, thou ſhalt upon ſincere repentance be pardoned for the Merits of Chriſt. So that by the Tenour of the New Covenant (which the Scriptures hold forth to us) God is no longer a ſevere and rigorous Judge, but a compaſſionate, kind and loving Father, who excludes none from Grace and Favour, if they be Penitent; tho' their Sins have been never ſo great and heinous: and at the ſame time that he pardons, he ſanctifies and renews.

And now the Holy Spirit being their Sanctifier, he is alſo become their *Comforter*; and this Office is executed by that *Sealing Power* which we find attributed to him, whereby he *confirms* us in Grace, and in the Favour of God. For I

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am not of his Opinion who saith, [All that the Scripture means by those Phrases of the *Seal* and *earnest of the Spirit*, is no more but this, that the Holy Spirit which God bestowed upon Christians in so powerful and sensible a manner, was a Seal and Earnest of their Resurrection to Eternal Life.] On this Account, and no other, he saith, the Spirit is said to be a *Seal* and an *Earnest*. But if we consult 2 *Cor.* 1. 22. and some other places where the *Seal* or *Earnest* are applied to the *Spirit*, we shall find that they are taken in a much larger Sense, and are not confined only to the Resurrection: and especially the *Spirits Sealing* denotes that Confirmation and Establishment in Grace and Holiness which are wrought by the Spirit in the Hearts of Believers. Hereby those especially that have attained to great heights in Religion are assertained of the Truth of the Promises, and assured of their Salvation. And as there is a powerful and Compassionate *Mediator* interceding for them in Heaven, so this Divine *Spirit* makes intercession for them on Earth, by endowing them with the Spirit of Prayer and Supplication: and hence it is that even in their penitential *Sighs* and *Groans* there is derived to them an unspeakable Solace: their very Complaints are refreshing, their Sorrow is sanative, their Wounds are healing, their Tears are balsamick. And finally, Christs Merits are effectually *applied* to them for Salvation by this Comforter: for this is another branch of his Office.

These are the Great Truths which we are to make use of for the conveying of Consolation to the Hearts of the faithful, when they are inwardly

wardly afflicted and dejected thro' the Sense of their Sins. And we are to let them know that no Principles are so chearing as those of Christianity, and no Comforts are so refreshing as those that proceed from the Holy Spirit, the inexhaustible source of all True Joy. These therefore we ought frequently to propound to those Christians that *walk in darkness, and see no light*, that labour under Perplexities and Troubles of Mind. We must bring forth our choicest Cordials for these fainting Souls: we must throughly perswade them of this, that the Divine Goodness towards them is not *Diminished*, tho' it be *Hid:* as the Clouds sometimes intercept the Light of the Sun, in so much that we have little Benefit of its Rays; but the Sun is still the same, and as bright and radiant as ever, tho' it is not so to us.

And yet this is to be remembred that a great deal of Spiritual Art and Skill is here to be used. When Persons lie under the apprehension of God's Wrath and just Judgment against them for their Sins, we are not presently to rid them of their Fears, and to restore them to Joy forthwith. There is great Caution to be used here, and we must proceed leisurely and by Degrees. We must search narrowly into their Wounds, before we undertake to heal them, or else the Cure will be imperfect, and the Sores will break out afresh. As we must not teach the disconsolate to indulge their Sorrow and Melancholy, and to nourish their Grief (as some Weak Christians, of a melting temper, are wont to do, being like Children, that love to be bemoan'd) so on the other hand we must

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not precipitate the Cure, and offer consolation before they are ready for it, that is, before we have prepared them for it.

And besides the Directions before prescribed, we must put the Distressed into a way of *Comfort*, by leading them into the Paths of Strict *Holiness*. Every Vice is in it self troublesome, and brings Pain with it; but especially when Men come to look back on their Vicious Practises, their Consciences are terrified, and they feel trouble and Pain more than before. Therefore we must preach *Comfort* and *Duty* together, and convince Men that this latter is the Spring of the former: for all Acts of Religion are pleasant in themselves, and so create Joy and Comfort: and when we come to reflect on our Conscientious discharging of those Acts, this will mightily inhance our Joy, and continually supply us with solid Gladness. This is the Behaviour of the Christian Instructer with respect to the Disconsolate State, whether Bodily or Spiritual, of those he hath the Care of, Mercy and Comfort must be preached to them.

The *Fourth* Great Office of the Evangelical Pastor is to mix *Judgment* with Mercy, and to denounce the Divine *Wrath* and *Punishment* against those that deserve it. As the Penitent must be cheared and comforted, so the Perverse and Obstinate must be handled with great Severity. The Preacher must not only represent

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Mens Offences and Miſcarriages to them, and convince them of their Guilt (which I have ſpoken of before) but he muſt ſet before them the *Danger* which attends their Sins and their Guilt. He muſt in a free and impartial way declare what are the dreadful Effects and Conſequences of Impiety and Diſobedience, what are the unavoidable Judgments and Plagues which will be the portion of thoſe that perſiſt in their ſinful ways. This is back'd by the Authority of the Sacred Writings, for we find that this hath been the conſtant Practice of the Prophets and all the faithful Diſpenſers of the Word in the ſeveral Ages of the World. *Noah* was conſtituted *a Preacher of Righteouſneſs*, 2 Pet. 2. 5. that is, as, I conceive, a *Proclaimer of Judgment* to the firſt Generations of Sinners, he was that godly Herald who was ſent to give warning of the Divine Vengeance, before the fatal Overthrow of the World by the Deluge. *Moſes* and *Aaron* denounced Judgment (as well as ſhew'd Miracles) to the *Egyptians*. We find that a black Catalogue of *Curſes* is annexed as a neceſſary Label to the Law of God, in *Deut.* 27. 15, *&c.* and in *Chap.* 28. 15, *&c.* There was a *Samuel* to thunder out *Saul*'s Fate, and to warn *Eli* of the Deſtruction of his Houſe. There was an *Elias* to foretel *Ahab*'s Bloody End, and a *Daniel* to let *Belſhazzar* know that the *Medes* and *Perſians* ſhould deprive him of his Crown. And ſo was it with Nations, as well as Perſons; *Iſaiah*, *Jeremiah*, and other inſpired Prophets gave notice of the enſuing Ruine of the *Jews*: they freely and plainly acquainted *Iſrael* and *Judah* that they ſhould be

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diſperſing into a foreign Country, and be miſerable Captives there. Thus *God ſet Jeremiah over the Nations and over the Kingdoms, to root out, and to pull down, and to deſtroy, and to throw down*, Jerem. 1. 10. The Prophet is ſaid to do this, by reaſon of the Commiſſion given him by God to denounce Ruine and Deſtruction to impenitent People. In which Senſe I underſtand thoſe Words in *Hoſ.* 6. 5. *I have hewed them by the Prophets, I have ſlain them by the Words of my Mouth.* And we cannot but obſerve that thoſe are blamed who take no notice of impendent Dangers and Judgments, but pronounce Peace where War is to be proclaimed. Of theſe the foreſaid Prophet ſpeaks in Chap. 6. v. 14. *From the Prophet to the Prieſt every one dealeth falſly: they have healed the Heart of the Daughter of my People ſlightly, ſaying, Peace, Peace, when there is no Peace.* A *Woe* is pronounced againſt ſuch in *Ezek.* 13. 18. ſuch as *ſow Pillows to all Arm-holes*, that is, promiſe Eaſe and Safety, when no ſuch thing is to be expected.

If we proceed to the New Teſtament, we ſhall ſee there that Bleſſings and Curſes are interchangeably mix'd, and that theſe latter are impartially threatned to thoſe Nations and Perſons who by their Miſcarriages make themſelves obnoxious to them. Thus *John Baptiſt* menaced the *Jews* with Wrath and Vengeance. And our Saviour himſelf often warn'd them of the Danger they were in, and plainly foretold the final Deſtruction of their Great City, Temple and whole Nation. And we read of the *Propheſying Witneſſes*, who *had power to ſhut Hea-*

Heaven, and had power over Waters, to turn them to Blood, and to smite the Earth with all Plagues, as often as they would, Rev. 11. 6. I conceive the meaning is, that they were authorized to denounce and proclaim dreadful Judgments against those that were obstinate and incorrigible Offenders. And this is the Office of the Sacred Heralds at this day: they are to forewarn Kingdoms and Countries concerning their future Danger. Not that they are to represent things Worse than they are, and to render the face of Affairs Black and Melancholly, thereby only to fright and discourage People, or to administer something that will be pleasing to the Minds of Malecontents; but what they do, must be out of a Sense of their Duty, as they are appointed by God to be Monitors and Watchmen, to descry Evils afar off, and to give timely notice of them, and to call Men to Repentance, whereby they may escape them, and prevent those dismal things which are threatned.

The New Testament doth more especially authorize the Preachers of the Gospel to threaten Wrath and Judgment against all Sinners and Evil-doers, as such. Christ committed the *Keys of the Kingdom of Heaven* to his Apostles and their Successors the Ministers of God's Word, who are to use these *Keys* when they Preach, for they then *open* the Kingdom of Heaven to the Believing and Obedient, and they *shut* it to the Disobedient and Unbelievers. The former they do as they proclaim Pardon and Forgiveness of Sins thro' Jesus Christ to those that Believe and Repent; and the latter,

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as they denounce the wrath of God and his eternal Displeasure to those that remain Impenitent. Thus our Saviour himself preached, promising Life and Salvation to those that embraced his Doctrine and Precepts, and threatning everlasting Penalties to those that refuse them. *He that believeth and is baptized, shall be saved: but he that believeth not, shall be damned*, Mark 16. 16. And this *Damnation* is called *the damnation of Hell*, Mat. 23. 33. *and eternal Damnation*, Mark 3. 29. and the same Penalty is threatned in other places by our Lord. We read that St. *Paul*, preaching before *Felix*, terrified that Great Man with the severe Menaces of *Judgment*, and made him *Tremble* at them. The same Apostle is very plain and Peremptory in 1 *Cor.* 6. 9. assuring the *Corinthians* that *the unrighteous shall not inherit the Kingdom of God*, and he warns them that they *be not deceived* by any Insinuations to the contrary. He tells the *Thessalonians* that *all shall be damned who believe not the truth, but take pleasure in unrighteousness*, 2 Thess. 2. 12.

And he frequently uses the Word *Damnation*, which Soft Preachers of late think is too harsh a term, and dare not take it into their Mouths, lest they should fright Men out of their Wits. And others fancy that this is a subject not becoming a Gospel Minister: it is *Legal* Preaching to tell the People of Hell and Damnation; and nothing but *Free Grace* is to be heard from the Pulpit, for they imagine the Gospel hath nothing in it but Promises and Priviledges. But if we impartially read the Scriptures of the New Testament, we shall see that they move Men to

a conscientious discharge of their several Duties by other Arguments and Inducements besides that of Free Grace, and particularly by this which I'm now mentioning. Yea, I would have those that object against this as *Legal Preaching*, to observe that *Damnation* is never mentioned in the Old Testament, but 'tis often in the New. And *Hell* is seldom named in the former; and when it is, it is for the most part taken for the *Grave*: but the latter makes express mention of it, and that frequently, as it signifies the place of the Damned. The Evangelical and Apostolical Writings thunder out severe Comminations against those that continue in their Sins, and pronounce Damnation to the just Recompense of their Disobedience. We must let the People know that as the Gospel brings with it *Great Salvation*, so it brings as *Great Damnation*. It assures us that there is a *Hell* for the Wicked, and this Hell is a place and state of *Eternal* and *Endless* Torments. This being a Truth so clearly revealed in the New Testament both by Christ and his Apostles, all faithful Directers of Souls are obliged to assert it, and when it is denied to vindicate it.

They therefore but ill manage their Pastoral Office who attempt, and that in their Publick Preaching, to lessen the Belief of the *Eternity* of Hell Torments. Thus one in a solemn Auditory saith, *We can hardly tell how to reconcile the Eternity of Hell torments with the Justice or Goodness of God.* Which is next to that of Mr. *Hobbes*, who saith, * *He can find no where*

* Leviathan. p. 349.

that

that any Man ſhould live in torment everlaſtingly. The one *can't tell*, and the other *can't find*, but both agree to invalidate that received Truth. The former of theſe goes on in his Sermon, and hints, that *'tis inconſiſtent with Righteouſneſs or Goodneſs to make Sinners miſerable for ever*, and further expreſly delivers this, that *God is not obliged to execute what he threatens*, and conſequently having threatned the Eternal Torments of Hell, they may never be executed on any Sinners. But why then are they called *Eternal*? And why doth this Perſon call them ſo himſelf? And how can God be *True* and *Faithful* if he performs not what he hath *threatned*, that is, if he performs not what he hath ſaid he will perform? For God's Truth and Faithfulneſs conſiſt in the executing of his Threatnings, as well as his Promiſes. Wherefore I cannot but here lament the unſpeakable Miſchief which the contrary Doctrine hath done by ſhaking an eſtabliſh'd Propoſition, by unſetling Mens Minds about the belief of *Eternal Torments*; for hereby is taken away one of the moſt Powerful Reſtraints from Sin, and hereby null'd that which is of ſo mighty Influence on a Good and Holy Life. For if Men be once enfranchiſed from the Belief and Fear of Eternal Torments (which begin now to be called the Preacher's Bugbears and Scarecrows, to affright ſilly People) and if they have Hopes that the Threatnings of them ſhall never be executed, there is a Door open to all Looſeneſs and Prophaneneſs, and there is a check to all Vertue and Goodneſs.

I could here observe that others of no mean note have imbibed this dangerous Notion. *The Almighty may not be bound up to fulfil his Threats*, namely, concerning the *Eternal Pains of Hell*, saith an eminent Divine. " There is " a mighty difference, saith another, between " God's declaring himself in a way of *Promise*, " and in a way of *Threatning*. If he declares " by way of Promise; he is obliged to make " it good: for by this he gives a *right* to the " thing promised; and Men may claim as a " Good Title from God's Promise, though of " Grace and Favour. For God is faithful, and " he will perform what he hath promised. " But if he *threaten*, here is no Right acqui- " red: for who will demand of God that he " will fulfill his Threatnings? In which Words of this Learned Man there are several gross Mistakes, for whether God declares himself by way of Absolute *Promise* or *Threatning*, he is obliged to make good his Word, for by *both* he gives a *right* to the thing promised and the thing threatned. Those to whom the Peremptory Promise is made, have by Vertue of that Promise, a Right and Title to the thing promised: and so on the other hand, those to whom the Positive Threatning was made, have a Right to the Judgments threatned; and tho' they do not claim it, yet their Right to it is never the less. And therefore that is very Fallacious, that *they don't demand that God will fulfil his Threatnings, and on that account there is no right to them.* This is much below the usual Reasoning of that Worthy Person: he did not duly consult *the right of the Case* when he made this

this Determination: for he could not but know that there is an *Obligation* (which is the same with a *Right*) to punishment, tho' the Offender doth not claim it, and call for it. And indeed he acknowledges as much himself in another place, the next Sermon, to wit, on *Joel* 2. 13. He uses here that Saying, *Justitia est suum cuiq; tribuere, ergò Peccatori pœnam:* and he tells us that *God, in regard of his Lovingkindness, is master of his own right, and he doth as he pleases, for his Grace is free, and his Will is the Law to him.* And immediately after, *He exerciseth lovingkindness according to the Law of his Will, but he exerciseth Judgment according to the Law of his Nature,* and this Law is unchangeable and irreversible, and so must the Judgment be which is threatned by God. Here we see the Tables are turned, this Author differs from himself (and that is a common thing with him in his Sermons, as the Readers can't but observe, whether I had mentioned it or no) for now according to his own arguing it should follow that God may dispense with his Lovingkindness, but he can't with his Justice, for then he would contradict the *Law of his Nature.* And therefore whereas in the former place he tells his Auditors that *for their Satisfaction he leaves this Notion with them,* it was a Mistake, for this is a Notion that is no ways *satisfactory*, and we see this is so by his Own Confession afterwards.

We ought then, notwithstanding the Suggestions made against this Truth, to assert and maintain it, namely, that God having threatned

Eternal Torments to the Wicked unless they repent, he is obliged by vertue of his Faithfulness and Veracity to execute these Threatnings. Every Minister is to acquaint his Hearers that if they live and die in their Sins, they shall perish *everlastingly*, and that there is no ground to hope that they shall be exempted from this Penalty in its utmost extent. Preachers are bound to press this Doctrine, and therewith to terrify Sinners: they must flash Hell-fire in their Faces, and at the same time set before them the dreadful Examples of Punishment and Vengeance on Offenders even in this Life: They must tell them plainly, that both here and hereafter they shall suffer for their wilful Miscarriages.

Thus I have shew'd, under these two last General Heads which I have insisted upon, that those who have the Charge of Souls ought to preach *Judgment* as well as *Mercy*. I will now very briefly give the Reasons of it. And first, this way of Preaching is suited to the frame and Condition of Mankind. For there are placed in the Soul of Man these two notable Principles and Engines of all Actions, *Hope* and *Fear*: these two powerful Affections (which, as *Plutarch* calls them, are * the *First Elements* and *Rudiments of Virtue*) are set on work and manag'd by Rewards and Punishments, by Promises and Threatnings; and so God is pleased to deal with Men according to these Natural Principles which he hath implanted in their

* Δύο γὰρ ταῦτα ὥσπερεὶ σοι χεῖρα τῆς ἀρετῆς εἰσιν, ἐλπὶς τε τιμῆς καὶ φόβος τιμωρίας. De Institut. pueror.

Minds

Minds. He ſets Rewards before us to invite and encourage us to our Duty, and out of no leſs Love and Goodneſs to us he acquaints us that Puniſhments ſhall be inflicted on us if we be diſobedient and refractory. Thus his Actings towards us are moſt agreeable to our Nature, which is to be wrought upon by this Method: and thoſe muſt be voted to be very Profligate Sinners, whom neither of theſe can prevail upon, and perſwade to Obedience.

Secondly, The Reaſonableneſs of this diſpenſation appears from this, that it is ſometimes neceſſary, and always Advantageous and Profitable. An unruly Patient is the cauſe of that Severity which his Phyſician exerciſes upon him; becauſe he would not comply with milder Medicines, it is now become neceſſary to adminiſter harſher ones, which otherwiſe he would not have needed. And thus it is with the Spiritual Patients and the Phyſitians of Souls: the former make the ſeverer Preſcriptions of the latter become requiſite by their being Refractory: it is their own fault that they are harſhly uſed. But even then, theſe Medicines are proper and ſeaſonable, and are for their real Good and Advantage. It is the greateſt Mercy to be Cruel in ſuch a Caſe, and therefore this juſtifies the utmoſt Severity of the Phyſicians of Souls. They muſt not adminiſter Oyls and Balſams when the Malady requires Sharp Applications. And this is always to be remembred that the great End of preaching *Judgment*, is to prepare Men for *Mercy*, and to make them capable of it. It is the Method of God himſelf to make the Sinner

Sick that he may heal him; to break and bruise him, that he may bind him up; and his Word is the Instrument by which it is effected.

Thirdly, I will add this, that the contrary Method proves Mischievous and Fatal. The Prophet *Jeremiah* assigns this as the cause of *Israel*'s Ruine, that they were deceived by the Promises of Impunity which were made to them by the False Prophets. *These have seen vain and foolish things for thee, and they have not discover'd thine Iniquity, to turn away thy Captivity; but have seen for thee false Burdens, and causes of Banishment,* Lam. 2.14. They preached Peace and Security to them, even when they were at War with Heaven, and bid defiance to the Almighty. Thus that of the Prophet *Isaiah* was fulfilled, *Chap.* 3. *v.* 12. *They which lead thee,* or *they who call thee blessed* (for so it may be rendred answerably to the * *Hebrew*) *cause thee to err.* Thy Guides, who flatter and sooth thee, are the Authors of thy Ruine. Those who make you believe that you are a very *Happy* People, and that you shall prosper, and enjoy *Halcion* days, notwithstanding your continual provoking of Heaven by your repeated Enormities, those are the Persons *that cause you to Err,* to persist in your gross Errors and Offences, and to perish by them. And at this Day, those Publick Dispensers of the Word who speak gently and mildly to the worst of Offenders, are the Cause of their Destruction. With soft

* מאשריך beatificantes te.

Words

Words and flattering Kiſſes they betray theſe deluded Souls, and even Religion it ſelf. Wherefore let us not be of that Number, let us not dally with known Vice, but ſhew our kindneſs to Sinners by dealing roundly and plainly with them, that is by diſcovering to them their Danger.

The *Fifth* thing that relates to the *Matter* or *Subject* of the Preachers Office is the *Application* of all he delivers, whether it reſpects *Doctrine* or *Manners*, and thoſe either Moral or Chriſtian; or whether it hath reference to *Comfort* or *Terrors*. Preaching of the Word is breaking the Bread of Life, and diſtributing to every one a particular Portion, as their Caſe and Condition require. For there are certain Truths and Propoſitions, as alſo certain Precepts and Injunctions that are more peculiarly ſuited to ſome Perſons and their Circumſtances. And even general Sayings in Scripture may be applied to the particular State of Perſons, as we ſee in *Pſalm* 40. 7. where *David* ſaith in his own Perſon as well as Chriſt's, *In the Volume of the Book it is written of me*, and yet we do not find him ſpoken of in the Book of the Law, to which he here refers. It is plain therefore, that upon reading ſeveral Commands or Prohibitions in the Law, he makes a particular uſe of them, and applies them to his own peculiar condition. The like is to be done by the Miniſters of God's Holy Word, with regard to their People, not only as to the Precepts, but the Promiſes which the Scripture furniſhes them with. There are no ſuch *Special* ones as have

our

our Names annex'd to them: God speaks not to us after that manner in the Sacred Writings. But he hath appointed the Dispensers of the Word to make a special and personal Application; and this is all one as if God himself had spoken to us by name. It is then the Ministers Office to apply the general Promises of Salvation to particular Persons, to set before them all the Benefits of the Gospel as Theirs, to say to every particular Believer, as Christ to the Paralytick Man, *Thy Sins are forgiven thee.* And it is his Office likewise to bring home general Threatnings to the particular and individual Case of those he speaks to. He contents not himself with a bare propounding the great and weighty things of Religion, but he dexterously applies them to his Hearers, and accommodates them to their respective Cases; that so they may not only see the Light of the Sacred Word, but feel the Heat and Power of it.

There are many Instances of this plain and downright Application in the Inspired Volume: Thus the Prophet *Nathan* came up close to King *David* with *Thou art the Man*: so *Elijah* to King *Ahab*, *Thou and thy Fathers House have troubled Israel.* We find *Hosea* in his *fourth* and fifth Chapters, particularly applying himself to the *People*, to the *Priests*, and to the *Princes* of *Israel*, and distributing Reproofs peculiarly suited to them. The Prophet *Malachi* is particular and positive with one rank of them especially, *Now, O ye Priests, this Commandment is for you*, Chap. 2. v. 1. And this close way of Address was used in preaching by the Apostles, as we see in their Discourses recorded

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in the Book of the *Acts*. And Christ himself had taught them this way of Preaching, as we may observe in most of his Sermons, wherein he lays the Ax to the Root of the Tree, by a direct and particular Application of what he treats of. *This day is this Scripture fulfilled in your Ears*, saith he, *Luke* 4. 21. Towards the conclusion of his Sermon in *Mat.* 24. concerning the last Judgment, he shows how that Doctrine is to be reduced to Practice, and shews the particular Uses that are to be made of it. And so at other times he not only delivers weighty Matters, but is careful to let his Hearers know what suitable Inferences are to be drawn from them.

And truly there is a Necessity of this, because Preaching will be of little Influence and Efficacy without it. Generals will not serve the turn. We are told that Bodies which move circularly, recede from the Center: this we are sure of that they who in their Discourses wheel round, and observe no Direct Motion, and tend to no particular Scope, are Excentric and Extravagant, and are not much successful in the Matter they undertake. This is that which a Great Churchman hath taken notice of, telling us that * *mere General Discourses have commonly little effect on the Peoples Minds: but if any thing moves them, it is* Particular Application *as to such things which their Consciences are concerned in.* We know who it was that answered at rovers, till he was told that *he was the Man*; and then we hear such Language as this, *I have*

* Bishop *Stillingfleet* D. and R. of Paroch. Clergy. p. 31.

sinned.

sinned. When St. *Peter* (*Acts* 2. 22.) applied his Text taken out of *Joel* 2. 31. to his Countrymen, they presently found the Vertue of it, and *were prickt in the Heart*, and were Converted. This was effected by the application of a particular Doctrine to their Consciences. If we would effectually work upon Mens Hearts, and rouze them out of their Sins, we must take this course. If we would raise dead Sinners, we must imitate what *Elijah* did when he was to raise the *Shunamites* Child, *he laid him on the Child, and put his Mouth unto his Mouth, and his Eyes on his Eyes, and his Hands on his Hands, and stretched himself on the Child.* We must do the like by exactly applying our selves to the Persons we intend to work upon, and raise from the Death of Sin, by adapting such particular and special Considerations to them, as will be sure to touch and affect them in every part. They say 'tis the Property of a Good Picture that it looks directly on all Persons that behold it, tho' their Situation be different. I'm sure 'tis the property of a Good Preacher that his Discourse glances on every one that hears him, that he labours to apply himself to the particular Condition of every Soul: and this is the way to work upon great Numbers of Men, and to be instrumental in doing very much Good. But if Ministers neglect this, they shoot over People's Heads, and do no execution. The flourishing Fencers are none of the most successful Warriors. That is true here which was said in another case, * He that dwells every

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* Martial. Epig. I. 27.

where,

where, dwells no where. A General looſe Diſcourſe concerns all, and yet no body. Mens Hearts are not rifled and ſearched, becauſe there is wanting a particular and diſtinct Application, and coming home cloſe to the peculiar State and Condition of thoſe that are preached to.

Now, in order to this cloſe *Application* it is requiſite that the People prepare themſelves for it by dealing with themſelves alone, and proceeding to private from Generals and Particulars, and by making proper Inferences from the Truths which they acknowledge. They muſt be told that they ought to conſider Truths as near at hand, and as relating to their own Perſons, and as belonging to the Preſent Circumſtances. As for Example, they know and acknowledge in the General that there is a God, that there is a Redeemer, that Holineſs is the indiſpenſable Condition of Happineſs, that there ſhall be ſuch things as a Judgment, a Heaven, and a Hell after this Life. Theſe are Truths that they make open Profeſſion of, and when they Rehearſe the Creed, they ſtand up and make as if they owned all theſe to be Realities. But now alas, what Poor Effects are there of this Belief? And what is the Reaſon of it? I take this to be one at leaſt, that Men ſeldom or never Apply theſe General Truths to their Particular Circumſtances, and thence it is that their Knowledge of them is of no value. Whereas it is their Buſineſs to carry theſe Truths along with them in all Emergencies of their Lives, and to ſuffer them to have their Due Influence upon them. Is there a God? Then I muſt let the World ſee by my Actions and Behaviour

haviour that I really believe there is such a Being, and I must not live as without God in the World. Is there a Redeemer of lost Man? Then certainly I ought to think thus with my self, that I am obliged to shew my real Assent to that Truth by my Walking as one who is redeemed from a vain Conversation, and who can never be happy without being Holy. Is there a Judgment to come? Is there a Heaven to Reward the Righteous, and a Hell to Punish the Wicked? Then I am concerned to apply these Acknowledged Truths to my Individual Case and Circumstances. If there shall be a Judgment, then this particular Action which I am now enterprizing, if it be Evil and Unlawful, shall be Condemned at the Great Tribunal, and Hell will be the just Recompence of my undertaking it. If there be a Heaven, then this Work which I am now about, if it be Good and Lawful, and such as is commanded me by God, I know it shall be rewarded in those Eternal Mansions of Glory; and therefore I ought now to be very Diligent in discharging it, and not to be weary of Well-Doing, for as much as my Labour shall not be in vain in the Lord. Thus our Knowledge should be *Applicatory*, and suited to our present particular Conditions and Undertakings. If we had once attained to this, we should be Excellent and Improved Christians, we should increase in Wisdom and Understanding, we should know at all times how to make use of our Religion, and of the Admirable Principles it consists of, which is the Great Art of a *Christian*. We should then have an insight into the very Depths of Divinity, and we should

ſhould be able to make all our Knowledge and our Notions ſerviceable to Practiſe and a Godly life.

And to reconcile Perſons to this task, which is ſomething laborious and difficult, I will obſerve that ſomething of this Nature was approved of and practiſed even by thoſe that had no other Conduct but the light of Nature. I find that this was long ſince commended by one of the beſt Maſters of Ethicks among the Antients: he adviſes Men to adapt their General Notions to particular Caſes, and tells us that * *This is the Cauſe of all the Evils among Men, that they have not the Skill and Power to fit their Common Notions to particular things.* And that excellent Moraliſt † *Arianus* diſcourſes after this rate, "Common Notions (ſaith he) are the ſame in all Men, "and one of theſe is not repugnant to another. "Thus every one agrees that Good is deſirable "and to be proſecuted, but how then ariſes the "quarrel? how come Men to diſagree about the "purſuit of what is Good? The reaſon is becauſe "they diſagree ‖ about the Applying of Notions "to particular Things and Circumſtances. All "ſay it is good to be Juſt, to be Wiſe, and the "like, but whether this be juſt, or this be Wiſdom is the diſpute. Here then lies all underſtanding and right Learning, (*a*) to know how to "accommodate thoſe common and Natural No-

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* Epictet. Lib. 3. Diſſert. 26.

† Commentar. in Epictet. l. 1. c. 22.

‖ Περὶ τὴν ἐφαρμογὴν τῶν προλήψεων ταῖς ἐπὶ μέρους ὑσίαις.

(*a*) Μανθάνειν τὰς φυσικὰς προλήψεις ἐφαρμόζειν ταῖς ἐπὶ μέρους ὑσίας καὶ ἀλλήλως τῇ φύσει.

tions

" tions to particular Things agreeably to their " Nature. Thus that Wise and Grave Writer. And we must make use of his Sentiments even in the Things of an higher Nature, namely, those which are the more proper Concern of Christianity. We must endeavour to attain to an Applicatory Knowledge here, to know how to fit our General Doctrines to particular Cases and Emergencies.

And because Men are generally defective in this, it is the Office of those that are the Instructers of the People to help and assist them in this important Affair. Because the Generality of Hearers are unskilful, or else are unwilling to do this Work, these must do it for them, and reach, if it be possible, the particular Case of every Hearer. These Physicians of Souls must not only use Universal Medicines, but know how to apply Specifick Remedies to the Diseases of their Patients. In short, *Application* is the Preacher's chief Work, and it is the Hardest too: but it is the most Useful and Necessary. Wherefore he must not put off his Auditors with General Discourses, and Loose and Vague Harangues: but the Sword of the Spirit, which is the Word of God, must be set to the Breast and Heart of every particular Person. And this Close Application will be most effectual to a Holy Life, because it will stick by them, tho' the rest of the Discourse should be forgot. And in a word, the *Application* will be found to be the Best part of the Sermon.

Sixthly and Lastly, To all the purposes aforesaid a Preacher must be *well acquainted with*

with the Scriptures of the Old and New Teſtament, and make uſe of them often in his Diſcourſes. Thoſe were infamous of old among the Chriſtians who delivered up their Bibles to the Perſecutors; and thoſe that did ſo got the Name of *Traditores*, and were excommunicated by the faithful. Whence we are reminded to keep this Sacred Depoſitum with all Care and Faithfulneſs, and not to abandon our Bibles, whatever Book be raviſhed from us by force and violence, but to ſtudy and meditate on this Holy Volume. Let it not be gueſs'd from our Preaching that we are of the Number of thoſe who have parted with this Book. It is a great fault that ſome Pulpit-Diſcourſes have ſo little of Scripture in them. It is a rare thing to find it in ſome Sermons, as if the Preachers were aſham'd of it. But certainly, a Sermon without Scripture is a moſt ſhameful and ſcandalous thing, for the Bible is the Preachers Book, and his beſt Proofs and Arguments are from thence: ſo that he ſhould not ſatisfy himſelf without backing every particular Head with Scripture. *Humane Teſtimony* (as I ſhall ſhew afterwards) is of great uſe, but that which is *Divine* is far more neceſſary in Preaching, and therefore we ſhould frequently make uſe of it. We have good Authority for this, for this was Chriſt's way of Preaching: he commonly quoted the Writings of the Old Teſtament, as we ſee in the Evangeliſts. And the Apoſtles imitated him in this, as the Hiſtory of their *Acts* teſtifies. And the Ancient *Fathers* of the Church were Apoſtolical in this Matter. We have good reaſon then to follow

ſuch Great Examples, and not only to cite the Holy Scriptures, but to make uſe of them in the whole Contexture of our Sermons, and not to be aſhamed of the Scripture-Phraſe, as ſome ſeem to be.

The Bible is the Paſtor's Magazine and Storehouſe; and thence he continually furniſhes himſelf with all Proviſions whatſoever. For this Book hath all the excellent and uſeful Notions and Maxims that the beſt Philoſophers have delivered, and all the Strains of Oratory which their exacteſt Pleaders made uſe of. So that theſe Writings are neceſſary for a Divine both in reſpect of Matter and Stile, there being here the nobleſt Subjects treated of, and the choiceſt Idea's of Eloquence preſented to us, as I have deſignedly ſhew'd in another place. But the Excellency of Scripture is yet much greater and higher, becauſe it treats of matters far more ſublime than any of thoſe that are to be found in other Writers. Theſe, and theſe only teſtify of the *Meſſias*, and acquaint us with the *Chriſtian* Doctrine, and urge the Chriſtian Duties. *Moſes* in the erecting of the Tabernacle was commanded to do all things according to the Pattern he ſaw in the Mount: much more in the Church of Chriſt muſt all things be done according to the Laws preſcribed by Chriſt Jeſus in the Goſpel. A Preacher is to *deliver* nothing to be believed or practiſed (as neceſſary to Salvation) but what he hath *received from the Lord*, as we learn from 1 *Cor.* 11. 23. And whatever is not received from him, and enjoyned by him, muſt not be enjoyn'd by us. We are concerned then to convince our ſelves, as well

well as others, of this infallible Truth, that the Knowledge which will conduct us to Heaven and Happiness must be derived from the Written Word of God. It was impossible for Men to know the Evangelical Truths without Divine Revelation: and these Truths being delivered in the Sacred Scriptures, especially of the New Testament, the way to come to the Knowledge of those Truths is by perusing that Sacred Book, for here we shall see the Christian Principles and Verities founded upon Divine Testimony and Authority. The Knowledge of other things may be had from mere Natural Light, from Humane Authors, from Common Experience, and the like Helps, but the Saving Knowledge of God, and of his Son Christ Jesus must be derived to us from the Word of God. Therefore it is necessary that our Preaching be Scripture-Preaching.

Search the Scriptures (saith our Saviour) *for they are they which testify of me.* He speaks of the Scriptures of the Old Testament, for there were no other extant at that time: and concerning those he assures us that they bore witness to him, *i. e.* in several places they contained Prophecies and Promises concerning his Coming, and concerning all the Grand things which belong to the Gospel Dispensation. But much more do the Scriptures of the New Testament give Testimony concerning Christ Jesus, and plainly and clearly present us with all the necessary Truths appertaining to the Christian Doctrine. The Apostle therefore with Great Reason urges the Consulting and Perusing both of the Old and New Testament, in 2 *Tim.* 3. 14, 15. *Continue thou in the Things which thou*

hast learned, and hast been assured of, knowing of whom thou hast learnt them (*viz.* of inspiried Writers) *and that from a Child thou hast known the Holy Scriptures which are able to make thee Wise unto Salvation through Faith which is in Christ Jesus* (of whom without doubt those Holy Penmen wrote and prophesied.) And then he proceeds to speak more Generally, and to take in even the Scriptures of the New Testament, *i. e.* the *Gospels*, or some of them at least, which were then written, it is probable, and the rest of the Sacred Writings which were afterwards published, and which we now enjoy. *All Scripture*, saith he, *v. 16. is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfected, throughly furnished to every good work:* What can all the Schools of Philosophers, the Platonists Academy, the *Aristotelians Lyceum*, the Epicure's Garden, the Stoicks Porch or Gallery; what can all these pretend to that is any ways comparable with what we find here? *Doctrine*, *Reproof*, *Correction*, *Instruction* comprehend all that is serviceable for making the Minds and Manners of Men better. Where can you be furnished after that manner that you are from the Holy Scriptures? What Writings of the most Improved and Refined Brains, of the Profoundest Enquirers into all Learning have left us such things as we are blessed with in this Holy Book? Well therefore might the Apostle say that *the Man of God* (*i. e.* in the Primary Sense of those Words, the Gospel Minister, for so he is called by St. *Paul* in other places) is *throughly*

ly furnished unto every Good Work by studying the Scriptures.

Let then this Word of God *dwell in us richly in all Wisdom*, as the same inspired Writer speaks, *Col.* 3. 16. Let us shew our High Esteem of these Infallible Oracles of God by reading, revolving, and ruminating upon them, by constantly exercising our selves in this Holy Employment, and by making them the Standard of the Doctrines which we preach. To this purpose let us call to mind what every Priest of the Church of *England* solemnly declares at his Ordination, to wit, that *he determines by God's Grace out of the Scriptures, to instruct the People committed to his charge, and to teach nothing (as required of necessity to eternal Salvation) but that which he shall be perswaded may be concluded and proved by the Scripture.* And a Bishop promises the same at his Consecration, when the Bible is delivered to him, and he is exhorted to *think upon the things contained in that Book, and to be diligent in them.* Of all Authors, let us Prize and Reverence the Penmen of Sacred Writ. Some Prophane Criticks have complained that reading of the Bible corrupted their Stile, and there was one who said he never spent his time worse than in perusing the Bible. We are sure he could not have employed his Tongue worse than in uttering such Words. But maugre the Reproachful Language of some Vile Men, the Authority of the Holy Scriptures infinitely exceeds that of any other Writings, even as much as what is Divine and Heavenly surpasses that which is merely of Humane Invention. This must be said,

that other Compositions and Treatises *may* instil false Notions into us, and deceive us; but these *cannot*, being dictated by Truth it self, and so are free from all Falshood and Delusion. Consequently by perusing of these, and by a constant pressing of them we may promote the Completest Knowledge of God, and the Affairs of the Kingdom of Heaven which Men are capable of in this Life.

I am sorry I have occasion to mention here any of the Sacred Function that make use of the Pulpit, and yet vilify or misrepresent the Scriptures. One speaks thus to his Auditors, *you do not find it any where revealed in all the Scripture that there is a God.* It would make one startle to hear such strange Language as this from the Pulpit. Yet we have more of this at another time, for the same person declares that *we have not infallible Assurance that there is a God,* intimating that the *Scriptures* do not assure us of the being of a God, or if they did, yet their Assurance is not Infallible. And again, *No Man can pretend to a Divine Revelation that there is a God.* So concerning the Immortality of the Soul, and a Future State, which we thought had been sufficiently revealed in the inspired Writings, he peremptorily saith, *I do not find that the Doctrine of the Immortality of the Soul is any where expresly delivered in Scripture. I do not find that the Immortality of the Soul or a Future State is expresly revealed in the Bible.* Yet it is agreed by all sober and intelligent Christians that there is express mention and confirmation of the Doctrine of a *Deity*, of a *Future State*, and the *Soul's Immortality* in the Scrip-

Scriptures, yea, that more is said here to establish these Doctrines than in any Book whatsoever. If by being *not expressly revealed*, he meant that there are not these very Terms, *There is a God, the Soul is Immortal, There is a Future State*, this is Trifling, for so 'tis not said in express Syllables, *There is a Soul, There is a Heaven, There is a Hell*, or, *There is a Providence*, or, *God is Omniscient*, and the like: and yet every understanding Man will grant that 'tis expressly discovered and delivered in Scripture that there is a Soul, a Heaven, a Hell, and that there is a Providence, and that God is Omniscient.

I appeal to the Reader whether there be a due esteem for the Scriptures in these following Words, *If any Man is of Opinion that* Moses *might write the greatest part of his History, and* Solomon *his Proverbs, and the Evangelists what they heard and saw, or had good assurance of from others, without the immediate Dictate of the Spirit of God, he seems to have reason on his side. For that Men may without an immediate revelation write these things which they think without a Revelation, seems very plain. And that they did so,* (that is, *Moses* and *Solomon* and the Evangelists wrote their History, Proverbs, and Gospels without Revelation) *there is this probable Argument for it*, and the Author proceeds to tell what it is, and labours to prove that *every thing that they wrote*, and the *Words* and *Expressions* which they used *were not dictated by the Spirit of God.* A *Preacher* should keep up the reverence of the Scriptures, and bring his Auditors to a good Opinion of them, and not

disparage and vilify the Book he pretends to preach out of. I will say this, If a Preacher lessens the Authority of the Bible, it is a Sign that his Prudence is as little, as his Design is ill.

And what shall we think of that Passage which another Great Author hath left upon record? *It is not to be denied* (saith he) *but that in the Collection which was made of the Books of the Old Testament after the Captivity, by* Ezra *and others, or after the burning of many of the Books of their Law under* Antiochus Epiphanes *mentioned in the Book of* Maccabees, *that some Disorder might happen*, which he explains thus, *There might be such regard had to some Copies as not to alter some manifest Faults, that were in them.* And he asserts that the Faults still *continue in the Text.* Now, if to assert that there is *Disorder*, and that there are *Manifest Faults* in the Text of the Old Testament, and that they *continue* there, be to defend and vindicate the Canon of the Scripture (which is the thing this Learned Author undertook) I ask, what it is to disparage the Canon, and to weaken and diminish its Authority? And if so great a Man thus talks, 'tis no wonder that we meet with such Words as these from one of a lower Station in the Church, *By the Negligence or Design*, saith he, *of the Transcribers of the Bible, there are some real Repugnancies in several parts of it. It is alter'd in very many Places, and in some of the greatest Moment. There are Disagreements that are Material and Weighty, of which kind there are but too many.* It must be no longer thought strange that *Revealed Religion* is so struck

at

at of late, when we find such Notions as these prevailing among us, when we see the Foundation of Revealed Religion, that is, the Scriptures thus undermined.

And can we imagine that that other Author hath a better Opinion of the Writings of the New Testament, who tells us that *in all the Scriptures of the New Testament there is not to be found one Exhortation to any Christian to believe in Christ, or to act Faith on Christ.* And accordingly he adds afterwards, *Now what account can be given of this thing by those who are so zealous in their Sermons to exhort Christians to believe in Christ, and are so full of Motives to perswade them so to do?* It seems we have been in a great Error and Mistake hitherto, and all our Sermons to our Christian Auditors, to perswade them to exert Faith in our Lord Christ, have been Idle and Vain, and the more zealous we have been in this Matter, the more foolish we have been, for Christians are no where exhorted in the New Testament to believe in Christ. They are only unconverted *Jews* and *Gentiles* that are called upon to do this, and such were the Apostles and Disciples when our Saviour exhorted them to *believe in God*, and *to believe also in him.* Who sees not that this is abusing of the Scriptures?

So that is a very Loose Opinion, and derogatory to the Sacred Writings, that the *observation of the Lord's Day* hath no Foundation at all in those Writings, but is a mere Ordinance and Institution of Man: and yet this is preached and proclaimed with great assurance. A professed

fessed Preacher in the City tells us in plain terms that *he cannot admit the Lord's Day to be an Institution of Christ or his Apostles. But it is a Law of the Church and State that* Sunday *should be the set time to do God Service in.* He makes it stand upon the same foot with all other Festivals, that is, on Edicts and Canons, and Proclamations and Acts of Parliament; abundance of which he swells his Papers with, but wholly Rejects, Evades, disapproves of and renounces all Arguments which the New Testament furnishes us with for the Divine Authority of the Lord's Day. He takes a great deal of Pains to perswade the People that the contrary Doctrine is true, and he spends a great deal of time in confuting the Arguments that are made use of from the Resurrection of Christ on that day, from the Apostles meeting solemnly on that day, from the Mission of the Holy Ghost on that day, from St. *John*'s expressly calling it the *Lord's Day*, &c. It is no wonder that this Day is so neglected, that the solemn and religious keeping of it is laught at by many Persons, when it comes from the Mouth or Pen of a profes'd Divine that there is no Command or Appointment of *God* for the observing it, that the *Scripture* no where enjoyns it, that it is not set apart for the Honour and Worship of God by any Authority that is Divine, but is grounded only on Tradition and Custom, and Humane Injunctions. Surely, we may in part impute the Prophanation of this Day to such Doctrines as this, especially seeing it hath not (as far as I can learn) been censur'd by Prelates

or Convocations. This Opinion (among other conſiderations) occaſioned the *Declaration for Sports* on the Lord's-Day in two Kings Reigns, but I am confident it will never have the ſame effect in that of our Gracious Soveraign, who hath in ſo many kinds and ways given us an aſſurance that ſhe is an Enemy to all Prophaneneſs.

Thus I have, but with no ſmall regret, expos'd ſome Paſſages in the Writings of known Preachers, which ſeem to me to derogate very much from the Worth and Authority of the Holy Scriptures. I could not forbear taking notice of theſe and the other Paſſages before cited out of the Writings of my Brethren, for truly I thought my ſelf obliged in Conſcience to caution the Reader againſt them. I ſincerely proteſt I take no delight in enquiring into the Errors and Failings of thoſe of our own Order, or of any others: but what I have done is purely out of a Senſe of that Duty which I owe to God and to them, and to all Mankind. If I had not been throughly perſwaded that theſe Paſſages, which I have now and before mentioned are very unſafe and dangerous, and that our Religion, our Function, and our Church are concerned in the Cenſure of them, I ſhould not have attempted any ſuch thing. But I am fully convinc'd that this way of diſcourſing ſhews what mean Thoughts ſome have of Chriſtianity and the Holy Scriptures: it doth as good as tell us that a *Preacher* may deſerve that Character, and yet have no skill in thoſe Writings; or if he hath, that they are not worth

worth making uſe of. This is one of the greateſt Cauſes of Mens Errors about Sacred Matters, that they either ſeldom conſult the Scriptures, or do it with a fooliſh Indulgence to their own Wit, and a confiding in their ſhallow Reaſon.

That the Church may not ſuffer for the future by this Miſcarriage, I adviſe Young Students of Divinity to ſtudy the Scriptures with great Diligence, and to have Archbiſhop *Uſher*'s Excellent *Catechiſm* before them, which is a Book fitted for them, (and indeed is not ſuited, in the greateſt part of it, for the Vulgar, becauſe it is full of Diviſions and Subdiviſions) being an Admirable Abſtract of Doctrines and Duties well compriſed, and Artificially and Elaborately reduced, and all of it back'd by Scripture. It argues profound ſearch into the Holy Writ: and a ſtrain of Piety and Practical Godlineſs runs thro' it all along. I know none extant like it, and therefore I commend it to our Divines, to ſettle them at their Entrance into the Sacred Studies, and to ſhew them how to make uſe of the Scriptures in treating on all Heads of Theology. This muſt be remembred that a Preacher muſt *ſpeak as the Oracles of God*, 1 Pet. 4. 11. that is, he muſt deliver the things that God hath ſpoken in his Word, and therefore he muſt be intimately acquainted with it. We muſt preach like Scripture Orators, not like Pagan ones. Our Sermons muſt ſavour of the Divine Doctrines: our Hearers muſt know that we have read and ſtudied the Bible, and that we take that for our Guide in all our Diſcourſes.

Thus

Thus I have dispatched the first Grand thing I propounded, namely, what ought to be the *Matter* and *Subject* of Pulpit Discourses. The Sum of all is this, that in our treating of the Truths and Doctrines of Religion, and in our handling the Duties required of us, and in administring of Comfort to the Distressed, and in denouncing Threatnings against the Perverse and Obstinate, we must imitate that Great Apostle and Preacher, who tells us, that he *kept back nothing that was profitable to his* Hearers, *that he shun'd not to declare to them all the counsel of God*, Acts 20. 20, 27. The Instructers of Souls are to communicate to the People the whole Will of God without Reserves, and not to preach up some Doctrines with a neglect and omission of the rest. *Let a Man account of us*, saith the Apostle, *as of the Ministers of Christ, and Stewards of the Mysteries of God*, 1 Cor. 4.1. and then it follows in the next Verse, *It is required of Stewards*, especially the Stewards and Overseers of Souls, *that a Man be found faithful*, that they act with Sincerity and Integrity, and that they shew it in witholding no part of God's Will from the People. I do not mean that this can possibly be done at one time, or in one Sermon, but at several times, and in diverse Discourses. They must endeavour in the Course of their Ministry to preach all the Truths of the Gospel, and to conceal nothing that will be serviceable to the informing of Mens Minds, and amending their Lives. They must be Impartial in reproving of Sin, and rifling Men's Consciences, and laying before them the Dangers which attend an Unconverted State, and the

the Joy and Happiness of Regenerate Souls, in a pathetical exhorting to Goodness and Holiness, and a zealous pressing of those Arguments which are most likely to prevail on them, and to infuse into their Souls a love of Religion and Righteousness.

In brief, the Ministers of Christ must preach for that very End for which Preaching was ordained, that is, not for winning Applause, not for Ostentation of Learning or Parts, not to tickle Mens Fancies, or to gratify their vain Curiosity, not for any secular or sinister Ends, but for the Salvation of Souls. This ought to be our grand aim and design. The Roman Catholicks talk much of a *Right Intention*, which they say is requisite in their Priests: and they tell us that without this all their Service is insignificant. It is true without any manner of Fiction and false Application that there ought to be a right Intention and Sincere Design in every Minister of the Gospel: and what that is I have assigned already, *viz.* that he labour in the Work of the Ministry for the Salvation of Mens Immortal Souls. *Salus Populi suprema lex esto*, take it in the highest Sense and Meaning, and then it may be every Ministers Motto. The Peoples Safety and Welfare are the principal Law and Rule that he is to act by, and according to which he is to frame and shape all his publick Discourses. There may be in some, in parts of a Sermon, Occasional Sallies, some useful Digressions, some Critical Remarks, wherein this Great Design is not so immediately seen, and so plainly discovered, but take the whole Discourse of a Preacher together, and then

then the main Drift and Scope of it muſt be that which I have mentioned. The great end we are to propound to our ſelves is the Everlaſting Bleſſedneſs of thoſe we preach to. In purſuit of which End it muſt be our indeavour to build Men up in their moſt Holy Faith, and to confirm and eſtabliſh them in the Ways of Righteouſneſs. But becauſe there is ſome ground to fear that the greateſt Numbers of thoſe who are our Auditors, are not yet effectually called, and made living Members of the Myſtical Body of Chriſt, therefore our Sermons ſhould aim at the Converſion of thoſe Hearers that are yet in their Sins. Generally a Miniſter's Buſineſs is to take care of thoſe who take none for themſelves. And if he takes this courſe, he will, by the Divine Bleſſing, be a happy Inſtrument of converting and reforming many Souls. And truly one of the greateſt reaſons why there is ſo little Converſion and Repentance, is becauſe there is ſo little Preaching of that kind. We, unto whom the Publick Miniſtry of the Word is committed, ought to be more concerned for the Eternal Welfare of Mens Souls.

So much for the *Matter* of Preaching; now for the *Manner* of it; and first by way of Preparation, Secondly, as to the Actual Executing and Discharging of the Office. The *Preparative* Rule is this, Undertake the Work with an entire Dependance on the Divine Strength. Tho' Preaching be an Art, yet it is a Divine one, and therefore cannot be attained without the special Assistance of Heaven. *Isaiah*, who was to be the Evangelical Prophet, had his Tongue touched, and even fired with a Coal from the Altar, and this made him Eloquent indeed. It is not our Parts nor our Acquirements that render us successful in our Preaching (tho' these are requisite and laudable) but the Divine Power and Strength which attend us. Which is thus Symbolically represented to us in *Jer. 6. 29. The Bellows are burnt, the Lead is consumed of the Fire, the Founder melteth in vain; and the Silver is reprobate, because the Lord hath rejected them.* As much as to say, tho' all Means have been used by the Prophets and Preachers for the reclaiming and reforming that People, yet they continue in their Sins: all Labour and Art are lost upon them: and it must needs be so, because the Hand of the Great Workman is wanting, which is absolutely necessary for the accomplishing of the Work. For we ought to be sensible of this, that the Dispensers of the Word are but weak and mean Instruments of themselves, and the whole Efficacy of the Word is to be attributed to the Almighty Power of God. Which is thus admirably set forth by the Apostle in 1 *Cor.* 3. 5, &c. *Who is* Paul, *and who is* Apollos *but ministers*

ſters by whom you believe (they are not Principal Agents in the Work, but only Inſtruments whom God appoints to work Faith in you) *even as the Lord gave to every Man*, that is, according to the Succeſs which he is pleaſed to beſtow on every Man, to ſome more, to ſome leſs. *I have planted*, Apollos *watered, but God gave the Increaſe*, it was he only that made the Means Effectual for the bringing forth the fruits of Converſion and Holineſs. *So then, neither is he that planteth, any thing*, that is he is not able of himſelf to produce theſe Effects, *neither is he that watereth, but God that giveth the increaſe.*

From all which it is evident that the Succeſs of our indeavours in the Miniſtry is wholly owing to the Divine Bleſſing. If our Pains and Care, and frequent Exhortations and Reproofs be any ways prevailing, it is from God alone. Therefore a Man ſhould never undertake the Preaching Work, but he ſhould before it offer up a Prayer, that God would direct and aſſiſt his Thoughts, Meditations and Studies, for the Inſtruction and Salvation of Mens Souls. And he ſhould beg the Heavenly Aſſiſtance not only for himſelf, but for his Hearers. It was St. *Paul*'s conſtant Practice (as we read) to pray for his Flock: and the ſame is required of every Good Paſtor, he muſt put up ardent Addreſſes to Heaven, that God would vouchſafe to enlighten their Minds and affect their Conſciences by the preaching of the Word; that whatever wholeſome Inſtructions he ſhall be enabled to deliver to them, may be faithfully retained in their Memories, and conſcientiouſly practiſed in

their Lives, and that the whole Flock may be doers of the Word, and not hearers only.

This is much neglected, and it proceeds from a false Notion of the nature of Preaching and Hearing. These are looked upon as mere Humane Means, and there is no difference made between a Sermon and a Declamation; but the Preacher goes into the Pulpit as an Orator ascends the *Rostra*. This is one Reason why Sermons are so ineffectual, why we see so small fruit of our Labours. It behoves us then to have better Apprehensions of this Matter, and to perswade our selves that Preaching and Hearing are Divine Institutions, and that the Efficacy of both depends upon a Blessing from above. Wherefore it is necessary that we solicit the divine Favour, but with bended Knees we crave Assistance from the Almighty, and thereby derive a Blessing on our selves and those that hear us. This our Church is particularly mindful of in her *Form of Ordination*, where the Ministers are exhorted by the Bishop to discharge their Duty aright, *Howbeit*, saith he, *you cannot have a Mind and Will thereto of your selves: for that will and ability is given of God alone: therefore you ought, and have need to pray earnestly for his Holy Spirit.*

Now I proceed to the Rules and Measures which are to be observed in the *Actual Discharge* of this Office. I am to shew *in what manner* we may most effectually address our selves to our Auditors. Accordingly I will insist on these following Heads: Our Preaching must be 1. With all Tenderness of Affection. 2. With a becoming Boldness, Courage and Zeal. 3. With all

all Seriousness and Gravity. 4. With the use of Humane Learning. 5. With Frequency and Constancy. 6. With Discretion and Prudence. 7. With a great care to live according to what we preach.

I. The first Rule is this, Preach with all tenderness of Affection, with the most sensible Love and Compassion to the Souls of Men. For all Men have had this Sense and Apprehension that Good Will and Hearty Affection are requisite in that Speaker who would prevail with his Hearers, be they of what Condition and Rank soever. When *Homer* brings in his Prince or Commander speaking, he is said to do it * ἐυφρονεῶν, that is, *ingratiating himself* with those he spoke to, insinuating into their Affections, namely, by shewing first his Affection to them, and expressing it in kind and obliging Terms. Thus the Great Commanders of old by their loving Compellations and Carriage † won the Hearts of their Soldiers, and by that means brought them to their Duty. We are told by one of the Wisest Heads among the Antients that ‖ Good Will and Benevolence are absolutely requisite in an *Orator*, in order to his being able to Perswade. If he hath not this, among other Qualities, he can do little or nothing in his Art. The defect of this one thing will render all his Addresses unsuccessful.

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* Ὅσσην ἐὐφρονεῶν ἀγορήσατο ἠδὲ μελέσσιν. Il. 2. v. 78.

† Comitate & blandis alloquiis officia provocarunt.

‖ Εὔνοια. Aristot. Rhet. lib. 2.

The same is true of the Sacred Orator, his Discourses will avail but little, unless his Auditors be assured that he bears a Good Will to them, and hath a Compassion to their Souls, and is really desirous of doing them good. If they once be convinced of this, the Point is gained. If they see that the Preacher doth heartily tender their Good and Welfare, and hath Designs of Love to them, he may do what he will with them. * If they like their Physitian, the Cure is half wrought already: he may manage them as he pleases, and bring them to what he hath a mind to, for People love to be in the Hands of those that love them.

Wherefore we must secure this in the first place, we must convince our Auditors that we have a fervent Love and Zeal towards them, and that we most heartily aim at the Salvation of their Souls. That was an overpassionate Wish of *Moses*, and shew'd his Charity almost to a fault, that his Name might be blotted out of the Book of Life, rather than the Sins of his People should not be forgiven, *Deut.* 32. 32. But we are taught thence to be very Intense and Zealous in our Affection towards those who are our Charge in the Ministry: we must with great Ardour and Fervency pursue their Welfare and Happiness. The High Priest carried the Names of the Twelve Tribes on his Breast: a Minister of the Gospel must have the People on his Heart. He ought to shew his Love to

* Nihil magis ægris prodest quam ab eo curari, à quo volunt. Sen. Controv. lib. 4.

Christ,

Christ, and at the same time his Love and Compassion to Souls, by taking Care not only of the *Sheep* but the *Lambs*, according to Christ's Admonition to *Peter*, *John* 21. 15, 16. He must have a special regard to the *Weak*, and *not despise the Day of small Things*, but incourage the first beginnings of Grace and Holiness. Towards all likewise, of what Degree or Attainments soever, he must express a tender Love, and study to make them sensible that they have his Heart and Affections.

We have a great and noble Precedent for this, *Mat. 9. 36. When Christ saw much People*, who had been his Hearers, and had lately fetched a compass by Land to come and hear him again, *he was moved with compassion towards them, because they fainted*, being tired with travelling up and down to seek Instruction, *and because they were scattered abroad as sheep having no Shepherd*, being destitute of skilful and faithful Pastors: and therefore (as it follows in the parallel Place in St. *Mark* ch. 6. v. 34.) *he began to teach them many things*, he preach'd to them upon divers important Subjects. This was the effect of his *Compassion*, and 'tis not to be doubted that that was to be plainly seen and felt thro' his whole Discourse to that People. And we read that in the close of it he made his Auditors his Guests, and shew'd his Kindness and Love to their Bodies, as well as their Souls. Which is worthy of the Imitation of the Pastors of the Church, and the Dispensers of God's Word: they should according to their ability help and relieve the Necessitous, and by friendly and charitable deportment

oblige all that they have to do with. But their Compassion to Souls is that which they are chiefly to signalize themselves by, and herein they have the most illustrious Example of our Lord again. He lamented and laid it to Heart that the unbelieving and impenitent would refuse the Offers of his Kindness. *They will not come unto me that they may have Life*, they obstinately reject the tenders of Salvation. But *O that they had known in this their day the things that belong to their peace!* And again, *How often would I have gathered them together as a hen gathers her chickens under her wings, but they would not.* The consideration of which strange Folly and Sottishness drew Tears from our Saviour's Eyes; he wept over *Jerusalem*, when he saw their gross obstinacy, being willing as it were by those showers of Love and Humanity to soften their hard Hearts, and to extort from them Tears of Remorse and Repentance.

Next, let us see how the Great Apostle trod in the Steps of his Master, and how affectionately he behav'd himself towards those that were his Charge. First, I will take notice of the Rules and Injunctions which he gives, and then of his Example and Practice. The Injunctions which he lays on the Preachers of the Gospel, and which amply discover his great *Compassion*, are such as these, *If any Man be overtaken with a Fault, ye who are Spiritual* (and this Epithet belongs chiefly to the Preachers of the Gospel) *restore such a one in the spirit of Meekness*, Gal. 6. 1. Set him in joint again (as the Greek Word which we render *to*

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restore doth properly import, for it is borrowed from that part of the Surgeon's Art) and this must be done with a Gentle Hand. *The Servant of the Lord*, (that is a Gospel Minister) *must not strive, but be gentle unto all Men, apt to teach, patient, in meekness instructing those that oppose themselves*, as well as the truth and the ways of God, 2 *Tim.* 2. 24, 25. Teaching here is joined with Meekness, Gentleness, Patience. There must be no exasperating of Persons, no Wounds made but upon Mens Consciences; and that must be done by laying open their Sins with all Faithfulness, and by an impartial reproving of Vice, but with all Tenderness and Christian Affection. *Preach the Word, and exhort with all long-suffering*, 2 Tim. 4. 2. that is, bearing with Mens peevishness and stubbornness, and therein discovering your Love and pastoral Affection. This is the Temper which is required of every Minister of the Gospel, and without which he will find but small success in his Undertakings

And the Apostle backs these Doctrines with his own Example, *I could wish that my self were accursed from Christ, for my Brethren my Kinsmen according to the Flesh*, Rom. 9.3. So great and overflowing was his Love to them, that he expresses it in this Hyperbolical manner. In another place his Language is this, *Brethren, my hearts desire and prayer to God for* Israel *is, that they may be saved*, Rom. 10. 1. Our Translation is too low, for according to the *Greek* the Apostle expresses it thus, that it is * the *Plea-*

* Εὐδοκία τῆς ἐμῆς καρδίας.

sure or *delight of his Heart* to promote the Salvation of his Brethren. He was not satisfied with any thing so much as this, for the utmost Pleasure and Joy of a faithful Pastor is to be employed in this Work. *O ye Corinthians, our Mouth is open unto you, our Heart is enlarged*, 2 Cor. 6. 11. Whilst my Mouth is open in Preaching to you, my Heart is enlarged in Compassion towards you. *I will very gladly spend, and be spent for you, tho' the more abundantly I love you, the less I be loved*, 2 Cor. 12. 15. With how Pious a *Suada* doth he insinuate into the *Philippians, Therefore, my brethren, dearly beloved, and longed for, my Joy and Crown, so stand fast in the Lord, my dearly beloved*, Phil. 4. 1, 2. What Compellations could St. *Paul* have used, which might speak him more a Christian and an Orator? *We were Gentle among you, even as a Nurse cherisheth her Children: so being Affectionately desirous of you, we were willing to have imparted unto you not only the Gospel of God only, but also our own Souls, because ye were dear unto us*, 1 Thes. 2. 7, 8. *We exhorted, and comforted, and charged every one of you, as a Father doth his Children*, v. 11.

And there are many other Instances of this Apostle's sweet and gentle Language, and mild and lovnig Behaviour towards those who were committed to his charge: but I will only add those Endearing Words in his Epistle to *Philemon*, one of his Flock, *Tho' I might be much bold in Christ to enjoyn thee that which is convenient, yet for Loves sake I rather beseech thee*, v. 8, 9. I go not to the utmost of my Commission, which authorize me to Command, but

but I rather chooſe to Intreat. All the Miniſters of Chriſt are obliged to follow this Example, to be kind and courteous in their Addreſs to the People, to mingle their Injunctions with ſoft Intreaties and Beſeechings, for theſe become the Mouths of thoſe that are Inſtructers and Guides of Souls. The Primitive Fathers and Biſhops of the Church may likewiſe be a Pattern to us in this. *Beloved* and *Dear Brethren*, and ſuch like Obliging Compellations (which are now laid aſide generally) were uſed by thoſe famous Preachers *Athanaſius*, *Cyril* of *Jeruſalem*, *Hilary*, *Ambroſe*, *Baſil*, *Gregory Nazianzen*, *Auguſtine*, *Chryſoſtom*: eſpecially the laſt of theſe was wont to be very Obliging to his Auditors; there is ſcarce one Homily wherein he doth not make Court to them, and uſe ſome very Affectionate Words to them.

And there is Good Reaſon for this, if we conſider that it is moſt ſuitable firſt to the Perſons that ſpeak; ſecondly, to thoſe that are ſpoken to. This kind and affectionate way of Addreſs is, I ſay, agreeable to the Perſons that ſpeak. The Spirit which becomes a Clergyman and a Preacher is that of Meekneſs and Compaſſion, Gentleneſs and Love. There was no *Iron* in any of the Stuff or Utenſils of the *Sanctuary*. Hard and Inflexible Spirits are not fit for the Service of the Church. No Tithes are paid to Miniſters of Creatures that are *feræ naturæ*; and no Language or Actions ſhould proceed from them that are of that ſort. They are to have nothing of Gall and Bitterneſs in them, but muſt be wholly compoſed of Sweetneſs and Innocence. It is ſaid of *Menelaus*

(2 *Macc.*

(*2 Macc.* 4. 25.) that *he was unworthy of the Priesthood, because he had the Fury of a Cruel Tyrant, and the rage of a Savage Beast.* Much more should an Evangelical Priest be free from such a scandalous Imputation, and have no tincture of Cruelty and Inhumanity in his Breast. It was a bitter upbraiding of the *Priest* and the *Levite*, in the Parable, that they passed by the wounded Traveller, and being void of all Pity and Charity, took no care of him, but left him to be bound up by a Stranger. According to the *Canon Law* Clergymen have no right of Judicature in Capital Cases: this forbids them to sit Judges in Causes of Life and Death. And our *own Laws* permit them not to give Sentence of Death against Offenders, or to be present when the Sentence is to pass on them. Which shews that *Compassion* and *Tenderness* should never be banished from those of the Sacred Function. Clergymen are to be Merciful and Tender-hearted. Especially those that are professed Instructers and Guardians of Mens Souls ought to be such, and they should strive to win upon the Flock by a mild and loving Behaviour. It doth not become them to appear as the *Dervi* of *Persia*, that is, the Preachers of that Country, who we are told, carry a great Club in their Hands whenever they go about their Office of teaching the People. All Roughness and Surliness must be far from them. They are to be perfect Strangers to whatever is boistrous, and cross and ill natured. But on the contrary, they are to be entire Masters of all the Principles of Love and Good Will,

and

and they are to give continual Demonſtrations of it in their Words and Behaviour.

Particularly, it will be very kind and obliging if ſometimes the Preacher, when he is either upon the Doctrinal or Practical part, hints to his Hearers that if there be any other Particular Heads relating to the Subject he is ſpeaking of, wherein they deſire to be Informed or Directed, he expects and deſires that they will acquaint him with them. So when he takes upon him the Conſolatory part, it will be very acceptable to his Flock to let them know that if there be any particular Afflictions and Grievances which they deſire ſhould be treated of, as the Loſs of Friends, Kindred and Relations, Sickneſs, Poverty, Diſgrace, Old Age, Blindneſs, want of Children, or (which is worſe) Wicked and Undutiful ones, or any other ſort of Calamities whatever, bodily or ſpiritual, under which they labour, and would have ſome Relief, he requeſts them to impart their particular State to him, that he may accordingly ſhape his Diſcourſes, and help them in their time of Need. Again, It will be kindly taken if the Preacher ſometimes tell his Hearers that, if they have any Scruples and Objections to be anſwered, or any Difficult Places of Scripture to be reſolved, relating to the Subject he is diſcourſing of, he ſhall be willing to give them Satisfaction about them, if they will be pleaſed to communicate them to him by Writing or otherwiſe. So likewiſe he will give Proof of his Willingneſs to oblige his Flock by taking notice of and acknowledging that kind reception which his Diſcourſes have found among them

them at any time, and by thanking them for their constant Attendance upon, and their diligent Attention to his Ministry. And,

The very *Reproofs* of a Preacher should savour of Love and Pity, even whilst he uses the greatest severity with his People, he must do it with an allay of * Sweetness and Affection. as Physicians prescribe their Patients Bitter Pills, but order them to be lapt up in Gold, or taken in some pleasant Vehicle. A Minister of God's Word must throughly study and practice this Art, and so speak to the People on all Occasions, that they may see he doth all out of Love to them. This is suitable to his Character, that is, to the Character of him who is to shew Men the Way to Heaven, and in order to that is to have a Passionate Love for their Souls, and to lay their Salvation to Heart. Such a one, as Mr. *Herbert* hath described him, *dips and seasons all his Words and Sentences in his Heart, before they come into his Mouth, truly affecting and cordially expressing all that he saith; so that the Auditors may plainly perceive that every Word is Heart-deep.*

Secondly, This manner of Address is most suitable to the Persons that are spoken to: that is, it is the best, If not the only way, to deal

* Circumliniatur modò poculum cælestis sapientiæ melle, ut possint ab imprudentibus amara remedia sine offensione potari; dum illiciens prima dulcedo acerbitatem soporis asperi sub prætextu suavitatis occultet. Lactant. Lib. 5. de Justitiâ cap. 6.

with

with rational Creatures. For it belongs to Brutes, creatures devoid of Reaſon to be compelled, and harſhly handled: but Mans Nature is gentle, mild, and tractable; he is free and ingenuous, and loves to do what he doth by Perſwaſion, by fair and courteous Conviction. He ſtands out againſt the Batteries of Rigid Commands and Severe Menaces, and flies back from every thing that is Compulſive. But he is mollified by a gentle Diſcourſe, and made pliable by kind Applications. For this Reaſon the Miniſters of the Goſpel ought to be very Indearing and Affectionate, and to deport themſelves with Love and Meekneſs: for in doing thus, they apply themſelves moſt ſuitably to Rational Men, who are to be led, not driven; who follow the conduct of Reaſon rather than of Force. Obſerve how Chriſtianity was at firſt promoted: it prevailed not by Force of Arms, by Blood and Slaughter, but wone upon the World by fair Means, by the Reaſonableneſs of its Excellent Doctrine, and by Rational Convictions and Perſwaſions. It is therefore very Unchriſtian to force ſo Mild an Inſtitution upon any Men by no other Arguments than Violence and Cruelty. They were ſuch ſharp Severities as theſe that the greedy *Spaniard* was ſharply guilty of, when he thought to have fired the poor *Americans* out of their Houſes and Heatheniſm at once. The one he effected, the other he could not, for tho' theſe poor Creatures left their Habitations, yet the generality of them ſtill retained their Pagan Principles For they underſtood well enough, that whilſt the covetous *Spaniard* pretended he came

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only to convert them to the True Religion, his Design was to get their Gold. This is an odd Specimen of Religion, to kill and murder Mens Bodies to save their Souls. But Religion is to be propagated by Reason and Fair Means, for Men, who are the Subjects of it, are capable of Discourse, and are to serve God their Maker with Choice and Freedom. *The Weapons of our Welfare are not Carnal*, but yet *mighty thro' God to the pulling down of strong holds.*

We Ministers must make use of these Spiritual Weapons, and hereby we may happily reclaim those who, it is probable, would be wrought upon by no other. For many poor innocent Souls are led into Error, not out of perverseness, but Simplicity and Ignorance, or Inadvertency. Now, these are not to be Scared out of their Erroneous Ways, but they must be candidly and fairly dealt with, they are to be told of their mistakes with all Love and Gentleness: and a Minister may sooner *beseech*, than *affright* them out of their misprisions. Calmness and Mildness will prevail on them more than Austerity, as the Wise Man hath long since observed, *A soft answer turneth away Wrath, but grievous Words stir up Anger*, Prov. 15. 1. This is certain that he who takes upon him the publick Instruction of others, must not himself be Rigorous and Imperious, but very tender and compassionate, and must endeavour by mild and gentle Insinuations to prevail on those he deals with.

And

And truly this Method is like to be moſt efficacious and ſucceſsful, and to work even upon the moſt Obdurate and Obſtinate, even thoſe who approach to the nature of Inſenſible Stones or ungovernable Brutes. Which it is probable is the Moral of *Amphion*'s drawing Stones after him with his Muſic, for building the Walls of *Thebes*; and of *Orpheus*'s taming Wild Beaſts, and making them dance after his Harp. The plain meaning is that they had the skill to win upon the moſt Refractory, and by their affectionate inſinuations to ſoften and cultivate their Salvage Manners. This Excellent Art is to be put in practice by all thoſe that are employed in the Sacred Function of the Miniſtry, that thereby they may gain upon froward and ſtubborn Tempers, and bring them to the reverence and love of the Truth by fair and mild Perſwaſives, that they may be able to ſupple the ſtifeſt Natures, and that they may powerfully influence upon all, when they ſee their great Compaſſion and Affection that they ſhew to the Souls of Men. And here it is proper to add that this excellent Temper and Diſpoſition of the Preacher will be uſefully diſcovered in ſhewing himſelf a Man of Peace. He muſt endeavour to reſtore Men to the Calmneſs and Moderation of the Goſpel Spirit. He muſt be ſo far from foſtering Diviſions and Contentions, that he muſt make it part of his Work to qualify and cool the Hearts which he takes notice of among the Profeſſors of Chriſtianity. He muſt ſtrive to allay and pacify their diſtemper'd Minds: he muſt ſtudy the happy Uniting of divided Proteſtants. In brief, his Diſcourſes ſhould manifeſt to the World

world that he is a Reconciler and Peacemaker, for this is ever inſeparable from that Spirit of Love and Compaſſion which he ought to bear to the Souls of Men. This then is that which I urge, that a Miniſter of the Goſpel ſhould be very careful to work up his Auditors to a good Opinion and Eſteem of him by his Compaſſionate and Kind Applications to them, by ſuch a fair and loving opening of himſelf to them, that they may plainly be convinc'd that his Main Deſign is to ſave their Souls, and to ſecure their Eternal Welfare. If he can bring them to this, he can ſay nothing but it will gain their Compliance. for they are the ſtrongeſt Arguments that are drawn from Loves Topicks. This therefore I make the Key to the whole Work of a Preacher, this is the Door by which he enters into the Hearts of his Hearers, and takes full poſſeſſion of them. This then may be juſtly reckon'd as the firſt Accompliſhment of the Pulpit.

II. Preach with a becoming Boldneſs and Courage, with Earneſtneſs and Zeal. I ſay a *becoming boldneſs*, for there is a Boldneſs in ſome which is very unſeemly, and no ways ſuitable to their Office. Forehead and Mouth are their greateſt Talents: Confidence and Talk make up their want of Learning and Worth, and ſerve them inſtead of all other Gifts. But ſuch ſhould know that there is a Modeſty and Fear that becomes the Pulpit. A Miniſter ſhould diſcharge his Office of Preaching with a profound dread of him who ſets him on work and with an awe of his Duty. It is obſerved by

by *Seneca* that as the * Greateſt Warriors and Captains, when they are going to fight, ſhake and tremble, ſo the beſt Oratours are ſeized with the ſame Paſſion when they are to ſpeak to the People. *Pericles* (as *Plutarch* tells us in his Life) began his Orations always very baſhfully and timerouſly. And *Tully*, the Father of Roman Eloquence, began his with trembling and ſobbing: and *Quintillian* commends him for it. The like is not unſeemly in the Chriſtian Oratour, and we have known ſome of the moſt Eminent Preachers who aſcended the Pulpit with ſome terrour upon them. *Luther* ſaith of himſelf that he did ſo, even when he was Antient, and well verſed in that Exerciſe. Our Biſhop *Pearſon* uſed to ſweat and grow pale at the Entrance of his Preaching. And certainly the conſideration of the tremendous charge which a Miniſter of Chriſt undertakes, is ſufficient to poſſeſs his Mind with fear.

But notwithſtanding this, there is a Confidence, there is an Audacity which is requiſite in every Preacher of the Goſpel, and there is a Fearfulneſs that is to be blamed. The *Prieſthood* was at firſt the reward of a ſingular *Courage*: one of the Twelve Tribes was therefore choſen out to miniſter before God, becauſe a Member of it was Zealous and Couragious above all the reſt, and ſlew the Worſhippers of the Golden Calf. All the Sons of *Levi* and

* Fortiſſimus plerumq; vir, dum armatur, expalluit. Et Oratori Eloquentiſſimo, dum ad dicendum componetur, ſumma riguerunt. De irâ l. 2. c. 3.

Children of the Prophets should gather hence that their Office requires great Boldness, Zeal, and Vigour. When *Jeremiah* was sent to Prophesie against the People of *Judah*, his Commission ran thus, *whatsoever I command thee, thou shalt speak: be not afraid of their Faces. Arise and speak unto them all that I command thee: be not dismaid at their Faces. For behold, I have made thee a fenced City, and an iron Pillar, and brasen Walls against the whole Land, against the Kings, and Princes, against the Priest and the People*, Jer. 1. 7, 8. 17, 18. That is, I have set thee up to declare my Will to all Ranks of Persons, and that with impregnable Courage and Manfulness, for these are signified by *Iron Pillars* and *Brazen Walls*. God gave *Ezekiel* a Fore head to outface the Wickedness of *Israel*, Chap. 3. *v* 8, 9. *Behold, I have made thy Face strong against their Faces, and thy Forehead strong against their Foreheads. As an Adamant, harder than Flint have I made thy forehead: fear them not, neither be dismayed tho' they be a rebellious House.* A Preacher must deliver his Message, and not fear the Faces of Men.

Of this St. *Paul* is an eminent Instance, as indeed of all the Excellent Qualifications of a Preacher, *Bonds and Afflictions abide me*, saith he, *but none of these things move me, neither count I my life dear unto my self, so that I may finish the Ministry which I have received of the Lord Jesus, to testify the Gospel of the Grace of God*; Acts 20. 23, 24. And many other Passages of this Life tell the World how he was fired with Zeal for God, and the fulfilling his Mi-

Miniſterial Work. *God hath not given us*, us Miniſters of the Goſpel, *the Spirit of Fear*, ſo as to be afraid of Men, *but of Power*, that is, Chriſtian Courage and Boldneſs, 2 *Tim.* 1. 6. This was uppermoſt in his Thoughts, this was foremoſt in his Intentions and Endeavours, that he might preach the Goſpel, in the midſt of all Difficulties and Oppoſitions. Accordingly he enjoyns his Charge to pray for him, *that utterance may be given unto him, that he might open his Mouth boldly, to make known the myſtery of the Goſpel*, Eph. 6. 19. And again, *v.* 20. *that I may ſpeak boldly, as I ought to ſpeak.* This Repetition of the ſame thing ſhews the Importance of it. It is a matter of very Great Moment that the Miniſters of God's Word be not fearful and cowardly, not cold and unconcerned, but that they deliver their Meſſage with Courage and Reſolution, with great Earneſtneſs and Zeal, with Life and Spirit.

And who ſees not the Neceſſity of this? for a Preacher is one that muſt have the Gift of Perſwading, and this he muſt do by raiſing the *Paſſions* of his Hearers. It was rightly ſaid by an Eloquent and Thoughtful Divine. * *To form to ones ſelf Religion deſtitute of Paſſion, is little better than to content ones ſelf with one that is lazy, lukewarm, and lifeleſs.* Again, *Religion ought to be animated by Holy Paſſions, and the more frequent and natural theſe grow, the more perfect are we; that being the moſt excellent Frame of Spirit when we are moſt ſenſibly Af-*

* Dr. *Lucas*, Of Religious Perfection.

fected with Divine Truths. On which account there is a necessity of exciting in our Auditors those Affections which are requisite for the implanting of Religion in them, and the confirming them in it, as a hearty *Sorrow* for whatever hath been done amiss, a *Joy* and Exultation in doing good, a *Fear* of the Divine Judgments both in this World and in the next, a *Hope* in the Mercy of God both here and hereafter, *Anger* and Indignation against what is sinful and displeasing to God, a *Love* of him and all that is Good and Holy, a *Hatred* of every Vice, and a *Zeal* for God's Glory and the Good of Mens Souls. Our business then is to perswade and move our Hearers. Here we must use our utmost Art and Skill, for if we compass this, the main Design of Preaching is accomplished. The Perswasive and Moving part is the Life and Soul of this Work, and without which it is a mere Carkase. Now, it is certain that this can never be arrived at, unless we have * *Passions* first moved in our *own* breasts, for *Passions* are the best Orators. Then we shall make powerful and effectual Sallies upon Men, and rouze the stupid World when we appear with a Pathetick Air, and shew our selves lively, vigorous and earnest in the Ministerial Employment.

Those that will approve themselves to be such, must discover it by the *Elevation of their*

* Neq; enim fieri potest ut doleat is qui audit, ut oderit, ut pertimescat, aliquid, ut ad ferum misericordiamq; deducatur nisi omnes hi motus in ipso Oratore impressi atq; inusti videbuntur. Cic. de Orat. l. 2.

Voices,

Voices, and the *fitting Geſture of their Bodies.* Firſt, the Miniſterial Courage and Vigour will ſhew themſelves in an elevated and moving Voice. *Solomon* tells us that *the Words of the Wiſe are like Nails, faſtned by the Maſters of Aſſemblies*, Eccl. 12. 11. And it is certain, that they cannot be driven in without ſome Noiſe and Vehemency. What the Prophet *Jeremy* was bid to do, will become a Goſpel Preacher: he will find it neceſſary to *cry aloud, and liſt up his Voice like a Trumpet.* And indeed, if he be defective here, he doth not anſwer his *Name* and his *Office*, which the New Teſtament expreſſes by * Words that denote Vehemency of ſpeaking. The Greek Word for *preaching* ſignifies in its more general acceptation to *publiſh* and *declare openly*, as in *Mat.* 10. 27. where *preaching upon the houſe-tops* is proclaiming of a thing in the moſt publick and open manner, and is oppoſed to *telling in darkneſs*, or *in the Ear*, that is, in private between one another. So the Man that was healed of his Leproſy (tho' he was bid *to ſay nothing to any Man*, yet) *publiſhed it much*, Mark. 1. 45. where there is the ſame word in the *Greek.* And accordingly, *Preaching* of the Goſpel, in the proper denotation of the Word, is an audible and open *Publiſhing* and *Declaring* God's will to Mankind. Sermons are a Publick Proclaiming of the Doctrines of Chriſtianity.

But the Word κηρύσσειν doth not only in general denote the Publiſhing of a thing, but more

* Κήρυξ & κηρύσσειν.

particularly it signifies to act the part of a Publick *Crier*. For κήρυξ was he that called the People together, on Publick Business, in the Cities of *Greece*, and made Proclamations in the Markets and all publick Places with a loud Voice. Whence we may yet further gather how a *Preacher* of the Gospel is to discharge his Office, to wit, Openly, Boldly, Freely, and so as to be heard by all. Thence is a *Saxon* Manuscript quoted by *Hofman* (in the Word *Bedellus*) Bishops are said to be *Gods Bedels*, for κήρυξ is by the *Saxons* rendred *bydel* or *bedel*, that is, a *Crier* or *Proclaimer*. Their Employment is to proclaim and publish God's Will in the hearing of the People. And those Ministers who affect to speak with a low Voice, do not properly *Preach*, but Whisper and Mutter. *John* Baptists preaching is deservedly called *Crying*, Mat. 3. 3. John 1. 23. because he delivered his Message with some force and earnestness. And tho' it is said of our Saviour that *he shall not cry, nor cause his Voice to be heard in the Streets*, Isa. 42. 2. yet this is meant only concerning his peaceable and humble Temper, and not concerning his Preaching, for we read expressly that in the executing of his Office of Preaching *he stood, and cried, saying*, &c. *Joh.* 7. 37. and in other places we are told that he was very earnest and vehement in delivering his Doctrines. He read no cold and chil Lectures to his Disciples, but *their Hearts burnt within them*, when he was pleased to hold Discourse with them. Which proceeded from that Warmth and Vigour which accompanied his Words. The Apostles, as we find from what is recorded of them, were very

Warm

Warm Speakers, and discovered great Life and Energy in their Sermons; especially *James* and *John* were very Stirring and Moving Preachers, and thence were stiled Boanerges, *the Sons of Thunder*, Mark 3. 17. Which was a way of speaking not unknown to the *Gentiles*, for *Pericles*, as *Plutarch* tells us in his Life, was called *Olympius*, *the Thunderer*, because he was extraordinarily skilled in the art of Speaking, and thundred and lightned in his Harangues to the People. This is an Accomplishment of the Ministers of the Gospel, they preach so that their Auditors may feel, as well as hear them. Their Pronunciation is not careless, frigid and languid, but lively, fervent and powerful: for they know (as Mr. *Herbert* saith) that *they procure Attention by Earnestness of Speech; it being natural to Men to think that where is much Earnestness, there is somewhat worth hearing.*

A Fitting and Comely *Gesture* is also the Companion of this Earnestness. The more general Posture used in Preaching in our Saviour's time was *Sitting*. *The Scribes and Pharisees sit in* Moses's *Seat*, Mat. 23. 2. And our Saviour himself was pleased to conform to this usage. But the Antient Posture was *Standing*, as we may gather from *Neh.* 8. 4. *Ezr.* 2. 8. *Neh.* 9. 3, 4. And our Lord Christ sometimes used it, *John* 7. 37. and so did the Apostles, *Acts* 1. 15. 17. 21, 22, 40. Wherein they were followed by the Antient *Fathers* of the Church, as appears from several Passages in their Writings, more particularly in St. *Chrysostom*'s *16th* Homily to the People of *Antioch*, and in his 32 on *Matthew*, and in St. *Augustin*'s Discourses

on 32 and 147 *Psalms*, and in his *19th* Tract on St. *John*. Tho' 'tis not to be denied that they sometimes *sat* when they preached to the People, as is evident from other Passages in the Sermons of the same Fathers. And from *Origen*, *Gregory Nyssen*, and some others we may gather that they used this Posture: but it was occasioned by Weakness or Old Age. And therefore you will find St. *Augustine* in his *49th* Sermon excusing himself to his Auditors that he *sate*, whilst they stood. This is manifest that the most Usual Posture which Preachers accustomed themselves to was Standing. And there is Reason for it, because this, rather than any other, shews the Concernedness of the Speaker, and is most convenient and proper not only for *elevating his Voice*, but for the *moving of his Body*.

And truly this latter (which is the thing I'm now to mention) is very necessary. A Main requisite in an Oratour was thought by one of the Eminentest Men of that Faculty to be *Action*; and I do not see how it can be wanting in a Preacher, who is the Choicest of Oratours. Some Action at least should appear in him, some decent Carriage, some Grace in Delivery, for this is a proper Means of affecting the Minds of Men. I could never approve of those Pulpit-Men who stand Moveless in that place, as if they were tyed to the *Stake*; a Sign that Preaching is a *Martyrdom* to them. Not that I would have a Man to be moved and almost transported on every thing he delivers, as is the manner of some. They are alike Warm on all Subjects, and they are vehement when there is no Occa-

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sion for it. This is a great Fault, and calls for amendment. For the moving of the Hands and Eyes, and the earnestness in pronouncing must be according to the Matter treated of, and therefore they are not to be exerted always, but only at fit Seasons. If a Preacher doth otherwise, his Action, tho' never so graceful in it self, becomes useless, and loses its Power and Vertue. Especially, to be Warm and Violent about an Indifferent thing, is ridiculous: and we must ever remember to reserve our Heat and Passion for the Weighty and Tremendous Matters of the Gospel. For these merit our utmost Warmth and Affection, and our Greatest Concernedness and Zeal.

And now, to make this Direction more plain, I will suggest what *Particular* Proofs a Preacher must give of his Boldness and Courage, of his Zeal and Vehemency and fervour of Spirit. I will at present instance in those which have respect only to the Two first Parts of a Preachers Office before mentioned, to wit, To instruct Men in the Truth, and to Reform their Vitious Lives: and accordingly he must display his Boldness and Courage in a Sharp and severe confuting of *Error*, and in as sharp and severe a Correction of *Sin* and *Vice*. First, he must with undaunted Courage appear against Error, and in defence of Truth. For this is certain that if a Man hath keen Resentments of those Erroneous Doctrines which he undertakes to refute, he will discover them in the keenness of his Expressions, and in his Earnest Attempts to suppress them. Yea, he will think that it is a just Reward to those who expose and ridicule

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our Holy Religion, that they be treated with Contempt and Severity. Nor is this repugnant to that *Mildness* and *Gentleness* which I commended before. A Man may be of a placid Spirit, and yet use this free way of Discourse. He may be undisturbed in his Mind, and unruffled in his Thoughts, whilst he roughly treats the Enemies of Religion. A Spirit of Meekness is not inconsistent with a warm and earnest Attacking the Adversaries of Truth. Here is no breach of Charity as is pretended, yea, it is Charity and Compassion to treat them thus. But the contrary is doing them a great Unkindness, besides that it is an Argument of Timerous Sneaking, and Fond Compliance. And here this Caution we must take with us, that we be not *Partial* in our Zeal for the Truth. This is easily discernable in some Writers and Preachers, whom I forbear to mention at present. But all that I will say is this, that Partiality is a great Fault in a Preacher, who ought to overlook no Truth, but to treat of Matters according to their Merit, and not to be favourable to one side. His concern for Truth ought to be Impartial, and laying aside undue Fervors, he must be zealous in reproving all Erroneous Doctrines: and his mild and gentle Temper must not betray him to the contenancing of any false Principles in Religion.

Let us look into the Writings of the *Apostles*, and see what was the Behaviour of those holy Preachers. What can be more harsh and severe than St. *Paul*'s reproving the *Galatians* Apostacy from the Truth, in that passionate Exclamation, *O foolish* Galatians, *who hath bewitched you*,

you, that ye ſhould not obey the truth! Gal. 3.1. He charges them not only with Folly, but Faſcination. And in another place he imputes to them the introducing of another *Goſpel*, and thunders againſt them with an *Anathema*, 1 *Chap.* 8,9. And he thinks not fit to beſtow any better Titles and Language on Falſe Teachers than ſuch as theſe, *Seducers*, *Deceivers*, *unruly and vain talkers*, *whoſe Mouth ought to be ſtopped*, *proud*, *vain*, *conceited*, *boaſters*, *men of corrupt minds*, *ſubverters of the Faith*, *grievous wolves*, *dogs*, &c. Theſe with many other Expreſſions not only in St. *Paul*'s Epiſtles, but in thoſe of St. *Peter*, and St. *Jude*, ſhew us how bold and couragious thoſe Evangelical Preachers were in checking of Error. They were not mealy Mouth'd (as we ſay) they did not ſtudy ſoft Words and gentle Terms, when they were to rebuke and chaſtiſe the Corrupters of the Chriſtian Faith.

And this was the practice of thoſe Holy Men who ſucceeded the Apoſtles. They ſhewed how *earneſtly* they were to *contend for the Faith once delivered to the Saints* by their zealous oppoſing of thoſe Impoſtors who made it their Buſineſs to pervert it. Πᾶς φυλακτικός, ἀνθιστατικός, ſaith the Philoſopher: he that would keep any thing ſafe, muſt make Reſiſtance againſt the Invaders that would force it from him. So muſt it be in our guarding this unvaluable Treaſure, which was committed to the Cuſtody of the Saints. We muſt with great vigour and earneſtneſs make oppoſition to the falſe Doctrines and Hereſies which Seducers are continually endeavouring to bring into the Church. And

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herein we have the Antient Christian *Fathers* and *Doctors* for our Pattern, as *Tertullian*, in his Books against *Marcion*, to his *Prescriptions against Heresies*, in his Writings against *Praxeas*, *Hermogenes*, and the *Valentinians*, in his *Scorpiacum* against the *Gnosticks*; *Eusebius* against *Marcellus*; *Athanasius* and *Hilary* against the *Arians*; *Victorinus* against the *Manichees*, as well as against *Arius*; *Optatus* against the *Donatists*; *Basil* and *Gregory Nyssen* against *Eunomius*; *Gregory Nazianzen* against the *Arians*; St. *Augustine* against the *Manichees*, the *Novatians*, the *Pelagians*, the *Donatists*; St. *Jerome* against the *Arians*, and against the *Originists*; *Theodoret* against the Heretical Fables; *Irenæus* and *Epiphanius* against all Heresies; and lastly, the Learned Patriarch of *Constantinople*, *Photius*, in his *Bibliothec*, where with great Freedom he censures the Writings of those Persons he undertakes to mention. He is very severe against Hereticks, and all wise Men praise him for it.

We may know then how to judge of those Men in this Age who vote a free and impartial Checking of Errors in Religion to be *Fierceness* and *Bigotry*, but the contrary they deem to be *Candor* and *Moderation*, *Peaceableness* and *Prudence*, and *Christian Charity*: and under such fair and plausible Pretexts as these they hazard the greatest Truths of the Christian Religion. But these Men are to be told with a plain freedom that *Moderation* is to be used about indifferent or meaner Matters, not those that are Necessary and Indispensable, as the Fundamental Verities of Religion are. They are to know that

that *Peaceableneſs* is no Vertue when it is an Enemy to truth. They are to remember that *Prudence* and *Charity* deſtitute of this, ceaſe to be Chriſtian Graces. In ſhort, thoſe that have a deſign to impoſe Errors upon the World, do but flatter and deceive themſelves, when they give to themſelves, or ſuffer to be given to them the Titles of *Moderate*, *Peaceable*, *Prudent*, *Charitable*.

But ſome pretend that it is a *Genteel Quality* to uſe none but ſoft Words, and therefore tho' there be never ſo many Pernicious and Impious Opinions abroad, we muſt not be keen in our reflecting upon them, yea we muſt be very obliging and gracious to the Authors of them. But in my Judgment this is no more than a *Genteel* and *Modiſh* betraying of the Truth. For theſe Men by a nice deference which they pay to the Authors, give a Reputation to the Opinions themſelves, and ſo out of *Courteſy* they ſhew themſelves falſe to *Religion*. To prove themſelves *Gentlemen*, they will not be *Chriſtians*.

Having blown away their vain Pretences, I will now aſſign the True Reaſons of their acting; and they are *Indifferency* and *Cowardice*. The former is very evident, for we cannot but conclude them to be of an indifferent Spirit as to Religion, when we ſee that they are not concerned for the vindicating of it. Religion is aſperſed, Chriſtianity is defamed, and the moſt important Articles of it blaſphemed; and yet theſe Men think it not adviſable to make any Vigorous Oppoſition in the Caſe. But that they may not be thought to be *Bigots*, they ſhew themſelves *Neuters*. The bottom of this is *Indifferency*:

differency: they think that Truth is not worth the ſtriving for, and they think that all Error is inoffenſive: which is as much as to ſay, It is no Error. Again, *Cowardize* is another Spring of this diſorder that I am ſpeaking of. A ſneaking, baſe, and timorous Spirit hath poſſeſſed Mens Minds, even of too many of thoſe that aſcend the Pulpit: and this makes them ſo unconcerned for the Great Articles of Chriſtianity. If they may be ſaid to ſpeak, they do it by Signs and Dumb Shews, as is the Faſhion in the *Grand Signior*'s Court, but they dare not plainly and openly tell their Minds. They are afraid to encounter the Adverſary, becauſe ſome great ones are of his ſide, and they chooſe to quit the beſt Cauſe rather than they will provoke theſe by defending it. By this means ſeveral Important Truths have been loſt in this Age: Preachers have winked at the Oppoſers of them, and have not had Courage enough to make head againſt them. They tamely ſuffer thoſe Privateers to moleſt our Coaſts, and will not appear upon their Decks, and diſcharge ſo much as their ſmall Shot againſt them. They have the Holy Scripture, the Word of God, ſharper than any two-edg'd Sword, but they are ſo cowardly that they dare not weild it, and do execution with it. All their Cry is, *Temper* and *Moderation*: by all means gently handle the Cauſe. And one of them lately follows his own Rules, and treats the *Deiſts* after this manner, though it was expected that he ſhould have taken occaſion freely to lay open the Folly and Miſchief of *Deiſm*, and earneſtly to call upon that ſort of Men to conſider of that Folly

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and Miſchief. Thus theſe gloſſing and ſmoothing Gentlemen do more harm than the *Deiſts* and *Socinians* themſelves, whoſe Opinions they pretend to diſlike.

If the Antient Fathers and Writers of the Church had gone this way to work, we had loſt our Religion long ago. If the Primitive Chriſtians had governed themſelves by the genius of theſe Men, Chriſtianity had been ſunk long ſince. According to this manner of Conduct we ſhould have had no Hereſies ſtruck at, and none of the main Doctrines which are oppoſite to them, aſſerted and maintained. According to the ſenſe of ſuch Perſons, St. *John* had better have let the *Corinthians* and *Ebionites* alone; St. *Paul* and St. *Peter* might well have forborn to reprove the Seducers and Falſe Teachers of their time. The former of theſe, who bid *Titus rebuke* the *Cretian Seducers ſharply*, deſerves the ſame Diſcipline himſelf. St. *Jude* was too warm a Man, and underſtood not Temper and Moderation when he adviſed to *contend earneſtly for the Faith*, and when in that Epiſtle he ſo roughly treated the Falſe Teachers of that Age. *Ignatius*, *Polycarp*, *Irenæus*, and the other Fathers before mentioned, who with great Zeal and Vigour withſtood the Hereticks and Impoſtors of thoſe times, and were not afraid to give them their right Names, were Strangers to Prudence and Charity, and even to Civility and Good Manners. This is the perſwaſion, if not the Language, of too many in this Prevaricating Age.

But

But it is the Office of the Instructers and Guides of the Church to take notice of it, and to shew their Boldness and Zeal in rebuking the Authors of it. They may say of them as One of the Antients saith of the *Anomæi* (who were a sort of Hereticks to whom these Gentlemen are akin) * If they take it ill that we call them *Infidels*, let them avoid the Thing, and we will conceal the Name: let them forsake their Impious Opinions, and we will lay aside the Opprobrious Appellation. Till that time we must be very free and plain with them, and represent them to our Hearers as their Character deserves. Yea, that Language which becomes not *others*, is commendable in a Publick Teacher, for in the discharging of his Publick Office of the Ministry, he hath Liberty and Authority to be more sharp and severe than other Persons, against Seducers. And if they will be exasperated, the guilt is not ours: and we are not to relinquish the Truth to make them our Friends. But we are to be *valiant for the Truth*, and to tread our Saviour's Steps, who *taught the way of God in truth, and cared not for any Man*, Mat. 22. 16. He had Truth on his side, and he spake it freely, and was not afraid to displease any one. So should we behave our selves, and manfully appear in defence of the Great Articles of our Faith, in defiance of all the Inso-

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* Εἰ δὲ ἀγανακτοῦσι ἄπιστοι καλούμενοι, φυγέτωσαν τὸ πράγμα, κἀγὼ κρύπτω τὸ ὄνομα ἀποστάτωσαν τῆς ἀπίστου διανοίας, καὶ ἀφίσαμαι τῆς ἐπονειδίστου προσηγορίας. Chrysost. Hom. 1. 2. De Incomprehensib. Dei naturâ.

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lencies and Bravado's of our Adverſaries: and we ſhould chooſe rather to undergo the ſhock, and weather the Storm, than ſit in the Calm with the loſs of Truth. I have inſiſted the longer upon this, becauſe of the general Perſwaſion that now prevails, that we are not to be much concerned for Opinions and Doctrines.

Secondly, The Boldneſs and Courage of a Preacher cannot be better evidenced than in a ſharp reproving of Vice and Immorality, and whatever is contrary to the Practical Laws of that Holy Inſtitution which we are under. We read that our Saviour was very ſmart and ſevere in his Reprehenſions and Rebukes of *Hypocrites* and other Ranks of Sinners. It is obſervable how St. *Paul* dealt with *Elymas* the Sorcerer, hearken with what harſh Language he rattles him, *O full of all ſubtilty and miſchief, thou child of the devil, thou enemy of all righteouſneſs, wilt thou not ceaſe to pervert the right ways of the Lord?* Acts 13. 9, 10. It is a common Error which poſſeſſes Mens Minds, that a Warm and Smart Preacher muſt needs be Angry and Paſſionate, and conſequently they vote him to be ſuch, and repreſent him as if he were made up all of Choler, and had nothing in him but Iraſcible and Gunpowder. To be earneſt, and ſo much as to move in the Pulpit is an unpardonable Fault; and the leaſt that can be ſaid of the Man that doth ſo is, that he is a *Presbyterian*. Wherefore, to evade this Scandal, ſcarce one is left that dares ſtir in a Pulpit, that dares Preach with any Warmth and Vigour. But they ſtudy to be Cold and Frozen, and un-

concerned, and think it tolerable to be hot only in pressing a Ceremony, *&c.* But this is nothing like the way that was approved of and practised by the Apostles, and the Primitive Instructers, who took care to preach Sensibly, and to leave a Sting behind them. For they knew that it is impossible that Sinners should be awakned and rouzed out of their Sins by a Sleepy Preacher, or be affected to any Degree by such Chill Souls. This is not the way to bring Men to a Sight of their Transgressions, and to make them loath and abhor them, and at last utterly forsake them. This cannot be effected unless the Word be dispens'd with great Boldness and Earnestness. In these days more especially this is requisite: whilst there are so many loud and open Offenders, whilst there are so many crying Sins, nothing less than the vehemency of a *Cryer* will be successful. If this were more in use, there would scarcely be a Sermon Preached, but some new Converts would be gained by it. We should hear that many are *prickt at the Heart*, and cry out, *what shall we do to be saved.* But the contrary Practice proves most pernicious, for it keeps Men in their Sins, and hardens them in their Folly. This soft way of dealing with them causes them to hug their Vices, and to resolve to hold them fast. To be gentle towards them is a favouring of their wicked Practices: and I may truly say that a plain and downright opposing of Vertue is not so dangerous as this mincing and skimming of Vice. If we are desirous to do Execution, and to make our way thro' all difficulties, we must pass these *Alps* with Fire

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and Vinegar. We must make brisk and bold Assaults upon Sinners, and with Violence force them out of their Intrenchments, and storm them out of their Strong holds. It is a Preacher's Work to be free and open, and not to use Gloss and Varnish, and to set things in a false light, and thereby to betray the Souls of Men.

To this purpose let it be seriously thought of that *Flattery* is unbecoming any Man, especially a Minister. I can't agree to what one saith, that it is as Mischievous and Illegal a way to gain Affection and Favour as Charms and Sorcery, but this is certain that the Mischief that is done by it is great and deplorable, and the World will never be in a right Posture till this vile Spirit be banished. But of all Flatteries, that of the Pulpit is the most dangerous, and most scandalous. It is recorded to the infamy of *Ahab*'s Chaplains that their shameful Note was, *Go up and prosper.* It was a sharp reflection on the *Oracle*, that it did φιλιππίζειν, speak in favour of a Great Man, because he was Great. We, whose Office it is to speak as the Oracles of God, should avoid flattery and all Expressions that savour of it. We must not forget that Ἀλήθεια and Δήλωσις were engraved on the High Priests Brest-plate, *Truth* and *Plain dealing* do best become us. We may observe that the Complaint ran high against those that *daubed with untempered Mortar*, Ezek. 13. 10, *&c.* that is, those Prophets who flattered the People in their Evil Courses, and strove to extenuate and Palliate their Crimes. But he that would appear himself a faithful Builder

in God's House, must not use this pernicious Daubing and Deceit. If it was Gods command under the Law that they should not suffer their Enemies Beast *to lie under his Burthen*, surely it is more reasonable not to suffer our Brethren to lie under their Sins, that Burthen which may press them down into Hell. Wherefore it is expressly enjoined, *Thou shalt in any wise rebuke thy Neighbour, and not suffer Sin upon him*, Lev. 19. 17. This more peculiarly belongs to the Dispensers of the Gospel: they are under a special Obligation to tell Men of their Miscarriages, and to be plain and free with them. Many Persons think they are in a good and safe Condition, when they are not, for Self-love, deceitfulness of Heart, and Satan's Policy contribute towards the blinding of them, and making them insensible. But it is our Business to open their Eyes, and to set their Danger before them, and to make them apprehensive of it. If we be true Lovers of Mens Souls, we shall heartily endeavour this, and we shall hate all Flatery with a perfect hatred.

St. *Paul* is to be our Pattern in this, *We speak*, saith he, *not as pleasing Men: neither at any time used we flattering Words*, 1 Thess. 2. 4, 5. Neither can we think that St. *John* did so, when we hear him speaking thus, *He that saith I know him, and keepeth not his Commandments, is a Lyar, and the Truth is not in him*, 1 John 2. 4. Again, *Chap.* 4. *v.* 20. *If a Man saith, I love God, and hateth his Brother, he is a Lyar.* This is not the Language of a Flatterer. And afterwards in the Church, care was taken that none

none of this Character ſhould be allow'd of in the Sacred Miniſtry. Accordingly we find it ordered in the Fourth Council of *Carthage*, that a Clergyman giving himſelf to *Adulation* is to be degraded. He is to be a Stranger to thoſe fine Alcaliz'd Diſcourſes, to thoſe Luſcious and Fulſome Addreſſes which are apt to ſooth and cheriſh Men in their Sins. *Seneca*'s choice ſhould be his, * Rather to venture the diſpleaſing of Perſons by ſpeaking Truth, than to ſeek to pleaſe them by Flattery. He knows that if he ſincerely tenders Mens Welfare, he muſt preach home to their Conſciences, and ſtrive to pierce and lance them to the quick. and in all his Applications to them he muſt ſhew himſelf Zealous and Vigorous. And if he doth this with a good Conſcience, and a Senſe of his Duty, he is Safe. He need not fear that his Freedom of ſpeaking will prove hurtful to him, for the *Church* is his *Aſylum*, his *Pulpit* is his Caſtle, his † Tower, his Strong-Hold.

III. The Preacher's Office muſt be diſcharged with all Seriouſneſs and Gravity: and nothing that is Light and Vain muſt be heard or ſeen from the Pulpit. Here I will mention the following Particulars. An Extravagant Lowdneſs and Straining the Voice is to be avoided, for this renders the Speaker ridiculous. Some judge of thoſe who by the Apoſtle are called *Earthen*

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* Maluerim veris offendere, quam placere adulando. De Clem. lib. 2. † Migdal. pulpitum Neh. 8. 4. turris Gen. 11. 4.

Vessels, as they do of Earthen Ware, by the Sound and Noise. These are those who make Preaching the Work of the *Lungs*: They affect to shake the Walls of the Church with their Thundering Voices, and with their needless roaring and bellowing to scare the Multitude; and they seem to be in a *Passion* all the time they are preaching. But this suits not with the Gravity of him who is to appear in a Pulpit. He must not imitate the *Delphic* Priests who delivered their Oracle foaming and raving. To be blustering and obstreperous, to be clamorous and boisterous, is none of his Character. It is not required of a *Preacher* that he should be a *Stentor*. He should in good Manners speak so as not to shock his Auditors, and to preach them Deaf. Again, it is fit that his Voice should be Articulate and Distinct, that he should deliberately pronounce all the Words and Syllables of his Periods, not curtail some or devour the rest. As his speaking should not be too slow, so neither too fast, too rapid and impetuous: To prevent which latter, it would be convenient sometimes to make a short *Pause*. And this would be useful to refresh the Auditors and himself, to create and renew their Attention, that they may more earnestly expect what is next to be said. And this short Silence of the Preacher, this suspending of his Voice gives them the more Leisure for thinking and recollecting: and in a Word, it renders the Exercise the more solemn and Reverend. For these Reasons I apprehend it would be both profitable and graceful to use these short Spaces or Intervals

tervals twice or thrice in a Discourse of a competent length.

And farther, he should be careful not to affect Strange and Uncouth Tones: which argue Levity or Affectation in the Speaker, and breed Contempt in the Hearers. The great Rule is, * that the Voice ought to be conformable to the Subject that is treated of. Such as the things discoursed of are, such ought to be the Pronunciation. All parts of a Sermon are not to be pronounced alike: but the Voice is to vary as the Matter or Occasion require. And therefore this is called by Quintilian *the Art of varying*. Some Words that are Emphatical, are to be uttered with a vehemency of Voice, and some with a lower and remiss Accent. In short the Regimen of the *Voice* is of great use in Preaching, and argues seriousness and composedness of Mind.

Again, As the Preacher's Voice, so his *Gestures* must have nothing of Lightness and Vanity in them. St. *Ambrose*, the famous Bishop of *Milan*, disabled and silenced a Clergyman, because he affected an Indecent Motion of his head, which the Good Bishop said went like a Flail. † He hindred one from entring into Holy Orders because his Carriage and Mein were not modest enough: and he disapproved of another because he had too confident a gate. We may suppose then that this Reverend Father took care of his Clergy's behaviour in the Pul-

* Secundùm rationem rerum de quibus dicimus, conformanda vox est. Quintil. Instit. Orat. lib. 11. c. 3.

† De Offic. lib. 1.

pit, and condemned all Indecent Gestures there. And the same care should be taken now by those whose Province it is: and much more the Preachers themselves should be careful to observe a *Decorum*, to use no immoderate Movings and Shiftings of the Body, no Antick Postures, no Mimical Gestures and Grimaces, and not to Over-Act in the Pulpit. * One of late hath ranked Preaching among the *Diversions*, *Plays* and *Games* of the People of *Paris*, because, as he saith, the Preachers there by the vehemency of their *Action* shew that they are fitter for the Stage than the Pulpit. We have some at Home that out-do the *French*, and invent new ways of an apish and uncouth Deportment. One is ready every Moment to throw himself out of the Pulpit, and the People that sit below him are in continual Fear that he will be in good earnest. Another reckons up all Heads and Particulars on the tips of his Fingers, which he merily exposes to the amused and gazing People. Others by odd and fantastick Gestures of the like Nature delight to give the Auditors Diversion, and they make good the Primitive Use of the Word *Pulpit*, which was the higher part of the Stage where the Players and Comedians acted.

But our serious Preacher abhors all of this kind, and never affects to be Theatrical. He is not of Opinion that Screw'd and Distorted Countenances, and making of Ill Faces become those that preach the Gospel; as if it were ne-

* Dr. *Lister*'s Journey to *Paris*, p. 174.

cessary

ceſſary to put off almoſt the Humane Shape to preach Divinity. No: he takes up this as a firm Reſolution, to make uſe of no geſture but what is natural and proper, grave and compoſed. His Body neither reſembles the Trunk of a Tree, which ſtands immoveable, nor its Boughs and Branches which are agitated and toſſed with every Wind. He obſerves a decent and graceful Motion: and eſpecially is lively and ſtirring on very weighty and important Occaſions. But at all times he carefully ſhuns all Behaviour and Action that offend againſt Modeſty and Gravity, and are any ways light and hiſtrionical: for he is convinced that *Buffoon* or *Mimich*, *Scaramuchio* or *Zany*, are no good Titles or Epithets for a *Preacher*.

In the next place, this Rank of Speakers, above all others, muſt avoid the affectation of Wit and Jeſting, and Fanciful Conceits, and playing with the Scriptures which they diſcourſe upon. Some, to be thought to be Witty Men, have ſhew'd more Tricks with their Texts than a *German Jugler* doth with his Cups and Balls. Sometimes a Sermon is a heap of bold Freaks and Fetches of a warm Imagination: it is a Dance of Antick; it is a Shew of mere *Groteſco* Work, it is all of it Flaſh and Fancy. But tho' there will always be ſome Eccleſiaſtick Jeſter, ſome Pulpit Droll, yet of late that conceited and trifling way of entertaining the People hath been laid aſide: and *J. Adams*'s Sermons are now eſteemed more fooliſh and ridiculous than his Name-ſake of *Clerken-Well* ever was.

A great part of the Frothy Wit and Fancy which appeared in such Discourses was that of making idle and frivolous descants upon mere Words, wire-drawing a Text, and spinning it out so far that the Threads became invisible, as well as weak. There are some that superstitiously doat on the very Syllables, and the Text it self is idolized. Tho' they never pursue it, yet they are all the while talking of it. You shall hear them as often mention their *Text* as *Pindar* doth his *Muse*. There is another sort that affect quaint Divisions and Subdivisions of the Words they treat on. As if every Minister was to do with his Text as the *Levite* with his Concubine, cut and carve it into so many several Pieces. You shall see some lie hewing and hacking at the Words, and never contented till they have chopt them into the smallest Shreds. But this mangling of a Text is now much out of use: and had been long since if Mr. *Herbert* had been attended to, for his Words are these, *The way of crumbling of a Text into minute parts, and treating of them severally and brokenly is trifling and light, and unedifying, for the Words apart are not Scripture, but a Dictionary.* But it was thought to be very ingenious and laudable to strain and force a Sense out of the Words thus separated, and to commit a Rape upon a Text. He was sometimes thought to be the best Pulpit Man that was good at teazing and worrying a Text, that had the greatest skill to rack and torture it, till it confess'd what he had a mind it should say.

There

There was another fooliſh affectation of Wit among ſome Preachers, and that was in addicting themſelves to the Chiming aud Jingling of Words in their Sermons. It is not to be denied that this Way was ſometimes in uſe among the Antients. St. *Auguſtine* in his Diſcourſes to the People plays upon Words much, and ſeems to be pleaſed with thoſe that ſound alike. It ſeems the *African* Auditors thought there was Elegancy in the noiſe which ſome Words made: the very Syllables were tranſporting and raviſhing, and ſtruck upon the Ear with a great Pleaſure. And this was the Opinion of nicer Judges: and accordingly this Cadency of Words became a Rhetorical Figure. *Terence* uſes this *Paronomaſia* pretty often, and ſo doth *Tully*, and the like doth *Seneca* in moſt of his Epiſtles. And generally it was counted a Grace when it was uſed rarely. There are many *Paronomaſi*'s in Scripture, as I have ſhewed elſewhere; and they are not to be deſpiſed in Preaching. But when they are frequently made uſe of, and fill up a great deal of a Diſcourſe, they become nauſeous and contemptible; as in ſome Sermons heretofore, and even of Men of great Worth and Learning; for Biſhop *Andrews*, as well as R. *Venning*, turns Sentences up and down, and delights in little cadencies and chiming of Words. But now ſuch Haberdaſhers of ſmall Wares are out of Requeſt, and it is rightly eſteemed as an Argument of a childiſh and trifling Spirit to be taken with the mere ſound of Words, and to hunt after Equivokes and Quibbles, and to affect the Jingle of a Poor *Paronomaſia*. As a Preacher muſt not be a *Sounding Braſs*

Brass (which was caution'd against before) so he must not be a *Tinkling Cymbal.*

There is another way of Lightness and Vanity, which yet comes under the Notion of Wit and Fancy, and that is the extravagant use of *Metaphors*, *Similitudes* and *Allusions.* These were used somewhat boldly by some of the Fathers, as when one of them speaks thus to the Women, * Cloath your selves with the Satin of Probity, with the Silk of Sanctity, with the Purple of Modesty: and being thus set forth and adorned, you shall have God himself for your Suitor and Lover. But we must be careful that this way of speaking be not affected, and that it be not used frequently, but sparingly: else it will degenerate into Trifling and Jesting, and will be a token of Levity, which is unbecoming the Pulpit.

Furthermore, there was a Scenical and Historical Freedom which some of the Antient Preachers and Fathers gave way to, which will by no means become us, but is wholly inconsistent with the Solemnity and Seriousness of that Office which we have the Honour to bear in the Church. So it was, that tho' they were very Grave Men, yet sometimes in their Sermons to the People they were debonair and jocular. Concerning *Tertullian* and *Jerome* we are told by † *Erasmus*, that they oftentimes excited

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* Vestite vos sericâ probitatis, byssyno Sanctitatis, purpurâ pudicitatæ Taliter pigmentatæ Deum habebitis Amatorem. Tertul. de cult mul.

† De ratione Stud. Theolog. lib. 4.

Laughter

Laughter in their Auditors with the Jests they made. St. *Chrysostome* would make his Hearers merry sometimes, as when he told the Story of the *Marcionites baptizing for the dead*, before which he prefaced thus, * *I know I shall move a great deal of Laughter.* At another time he tells the Women of their using some † Silver Vessels which he thought were not proper for them. (*a*) *It is a shame*, saith he, *to say it, but I must say it. I am sensible that many will laugh at me for it, but I care not, so I may do some good by it.* Tho' his Intention was good and laudable, yet perhaps it is not decent to make particular mention of every Folly in the Pulpit. It is likely he offended against this Rule when, at another time, he made a Sermon (as the (*b*) Ecclesiastical Historian tells us) that exasperated all the Women that were his Auditors. Our Hearers are to be told of their Faults, but in a becoming manner; and we must not bring every thing into a Sermon, especially when any Lightness accompanies it. Therefore it cannot but be said of Father *Latimer* (tho' he was a Preacher at Court, and the Principal one in King *Edward* the Sixth's Days, and tho' he was a very Good Man and a Godly Bishop) that he over-acted his part in the Pulpit when he told so many Stories and Tales

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* Οἶδα "ὅτι πολὺν κινήσω γέλωτα.

† Ἀμίδαι ἀργυραὶ. Homil. in Epist. ad Colossi.

(*a*) Αἰσχύνομαι μὲν, πλὴν ἀναγκαῖον εἰπεῖν.—— Οἶδα ὅτι πολλός με καμῳδήσειν ἐπὶ τούτῳ, ἀλλ' ἐκ ἐπισχήσομαι, μόνον γένοιτο τι πλέον. Ibid.

(*b*) Socrat. lib. 6. c. 14.

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there, and taught his Auditors to *play at Cards*, &c. This without doubt is below the Dignity of the Office, and the Gravity of the Pulpit, which is not a place for venting Men's light and ludicrous Fancies. He that appears there must be grave and Serious, and avoid all that is trifling and jocular.

Here I will mention also the *Acclamations* that were of old in the Christian Churches, as another Instance of the Lightness which attended the Preaching of the Antients. We must know then that Acclamations and Applauses were first used in the *Gentile* Theaters, and then were brought into the pleading Places and Courts of Justice, and afterwards into the Senate among the *Patres Conscripti*, and thence into the Schools among the Disputants. At last this came to be the practise of the *Christians*, and from Civil Assemblies it was brought into Ecclesiastical ones. The Grave Fathers in their Synods used certain Forms of *Acclamation*, as we read in the Acts of the third Oecumenical Council of *Ephesus*, and several others. At length from Synods it came into Churches; and it was usual, when the Bishops and Doctors of the Church preached, to express their Approbation of what was (as they thought) excellently said, by Applauding them, as appears from the Writings of the * Fathers. This was done either by Word or Action. They sometimes spoke aloud in the Congregation, and

* Chrysost. Hom. 2, 5, 7. ad Pop. Antioch. Hieronym. Epist. 2. Greg. Nazianz. Orat. 4.

gave

gave the Preacher the Title of *Orthodox*, or the like, as St. (*a*) *Jerome* teſtifies of himſelf. And expreſſions of the ſame ſort were uſed towards *Cyril* of *Alexandria* and *Chryſoſtom*, as we read. The Actions they uſed were clapping their Hands, and ſtamping with their Feet, and ſhaking their Garments, and toſſing up their Handcherchiefs, or any thing elſe into the Air, as we are informed by *Jerome* in his 75th Epiſtle to *Vigilantius*, by (*b*) *Euſebius* and (*c*) *Nicephorus* in their Eccleſiaſtical Hiſtories, and by *Gregorius Alexandrinus* in *Chryſoſtom*'s Life.

This Applauſe and Clamour of the People are approved of by (*d*) St. *Auguſtine*, and the reaſon he gives is this, becauſe thereby the People (*e*) *teſtified their Delight in the Truth which he ſpoke.* So *Chryſoſtom* ſometimes ſeems to favour this Cuſtom, and is willing to admit of it as a mark of their Attention to him, and their Benevolence toward him, and as a Teſtimony of their Approbation of what he ſaid to them, and of the Delight they took in it, as we find in the 27th Homily on *Geneſis*. And in another place he tells the People that their (*f*) Acclamations and Applauſes and all the reſt of that kind are an Evident Argument of the fervency of their Minds, and of their great

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(*a*) Epiſt. 75. ad Vigilantium (*b*) Lib. 7. cap. 26.
(*c*) Lib. 6. cap. 30. (*d*) Serm. 19. de verbis Apoſtoli Serm. 28. ejuſd. lib. (*e*) De Doctr. Chriſti lib 4. c. 26.
(*f*) Οἱ κρότοι καὶ οἱ θόρυβοι, καὶ πάντα ἁπλῶς τὰ τοιαῦτα, τεκμήριον τῆς ἐν ψυχῇ θερμότητος, ἂν εἴη καὶ τῆς εὐνοίας ὑμῶν. Hom. 2. in Evang. S. Johan.

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desire to hear. And at other times he admits of these only so far as he would thereby perswade them to practice what they hear. But generally this Good Father shews his dislike of this Custom, and is extreamly displeased with it, and inveighs against it with great Fervour, as in his 30th Homily on the *Acts* of the Apostles, and in his 17th Homily on St. *Matthew*'s Gospel, and in his 38th to the People of *Antioch*, and several other places: where he tells his Auditors that he requires not any such thing of them, and that he would have them shew their Approbation of what he saith by their Actions, and not by their Applause and Noise: and he complains that many Preachers look'd after Applause more than Edification. And these are very remarkable Words in another place, *The Praise of the Speaker is not the Hearer's Applause, but their zealous Study of Piety: it is not a noise and stir they make in the time of hearing, but their Diligence and Concernedness at all times. Thus he rejects and condemns that foolish practice which prevailed in his time.

I have heard that it was partly of use among us before the last Civil Wars: the Auditors were wont at solemn times to signify their Approbation by Hums and Exclamations. Which Custom was revived at King *Charles* the IId's Return, but was soon laid aside. And truly

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* Ἔπαινος τοῦ λέγοντος οὐχ ὁ χρότος ἀλλ' ὁ περὶ τὴν εὐσέβειαν ζῆλος τῶν ἀκουόντων: οὐχ ὁ θόρυβος καὶ τὸν καιρὸν ὃν ἀκροάσεως, ἀλλ' ἡ σπουδὴ ἡ διὰ παντὸς χρόνου. Vol. 5. Serm. 16.

there

there was Reason for it, for being so Comical and Light, it becomes the Theater (from whence it had its original) rather than Church Assemblies. If this practice should be kept up among us, the Preacher must study to deliver only that which the People will be pleased with: for when this Usage obtained of old, if the Speaker did not please the People, he was hiss'd at, and by the voice and gesture of the People put down; for this practice the Vulgar brought with them from the *Circus* into the Churches, as *Chrysostom* and *Jerom* tells us, and complain of it. And the same would return again now with Applauses at Sermons, which every Wise Man could not but dislike.

Besides, a Minister must by no means favour Ostentation and Vain Glory: he must not affect Applause, but aim at higher ends. It was the contrary that spoilt the Notions of the *Gentile* Philosophers, as * *Tertullian* observed; and this will corrupt and spoil the Doctrines of the Christian Preachers; for if they be led by this Principle, they will not Study to speak what is True, but only to please the Persons they speak to, and to purchase Honour and Fame. Wherefore we are obliged to observe St. *Jeroms* advice, † Let your preaching rather raise the Sighs and Groans than the Acclamations of the People. Let the Tears of your Auditors be your chief praise and applause.

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* Mimicè Philosophi affectant veritatem, & affectando corrumpunt, ut qui gloriam captant. Apol. cap. 46

† Docente te non clamor populi, sed gemitus suscitetur. —— Lacrymæ auditorum laudes tuæ sint. Ad Nepotian.

And thus I have in some Instances shew'd how Preaching is to be managed with Seriousness and Gravity, and how all Lightness and Vanity are to be shun'd. If we want to be convinced of the Reasonableness of it, these two Considerations will carry sufficient Conviction with them as to this Matter. The first is this, that our Preaching, if it be as it ought to be, is Gods Message, and therefore must be delivered Reverently. *If any Man speak, let him speak as the Oracles of God*, 1 Pet. 4. 11. always remembring that he is speaking to the People about the things which relate to their Salvation. The Teacher of Gods Word must not fool and trifle. He that handles the Holy Scriptures must not play, and prevaricate. None of those things which I have before assigned as the Matter of our Pulpit-Discourses, are to be lightly treated, for they are in themselves serious and weighty Concerns. The second Consideration is this, that a light and flashy way of discoursing will never do any good to the Souls of Men, which is the Design of Preaching. It will be long before a Merry Preacher shall bring us to Heaven. Jigs at a Funeral, and Laughter at a Sermon are prodigiously unseasonable, said * one who was a great Master of Assemblies. A fanciful Jingle is a poor and lank thing to a Rational Soul, and to a Mind that breaths after God, and longs to be happy. This is not the way to win Men to the love of Holiness, and to captivate their Spirits to the Obedience of

* Bishop *Hall.*

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the Gospel. He that preaches to shew his Wit, and to make Mirth, doth, instead of promoting Religion, bring it into Contempt. Whilst we inveigh against the Stage, let it not have commerce with the Pulpit, and influence upon it. Let us remember that 'tis one of our own Canons, that * *No Plays shall be suffered in Churches.* I apply it thus, Our Sermons are to have no relish of what is Comical and Light: but we should send away our Hearers rather weeping than laughing. To conclude this Head, our Sacred Orator is to be Serious and Manly, for to be otherwise is Mocking of God, and Jesting with Divinity.

IV. Study and Humane Learning, and an exerting of his natural Parts and Endowments are another Qualification in a Preacher. For tho' Preaching be a Divine Institution, yet we must make use of some Humane aids in the performing it. And here I will explain my self, and let the Reader know what I mean by Study and Learning, namely, 1. Strong Reasoning and Arguing. 2. A due Exercise of the Memory. 3. A laudable and becoming use of Invention and Fancy. 4. A Stile and Language that fits the Pulpit. 5. A disposing of things into Method and Order. 6. A skill in all parts of Humane Literature.

First, There is required in a Preacher Solid Reason and Arguing. For his Judgment must

* Can. 88.

lead the way, and it must have a continual Influence upon his whole Performance: and then his Discourses will be Rational, Clear, and Convictive. Such were those of the Apostles and Primitive Preachers, when they argued for Christianity against *Judaism* and *Gentilism*, and therefore this is expressed by those * Terms that signifie close Reasoning, and strong Proof and Conviction. We are not for St. *Augustine*'s Litany, as some would understand it, *A Logicâ libera nos, Domine.* We are not remonstrating against Reason and Solid Argument: and indeed that Pious Father was never that ways enclined, for in several Places in his Writings, but especially in his First Book against *Crescon-ius*, he shews the Usefulness of the Dialectic Faculty in Divinity. Logick is as 'twere an * Hedge and Fence to the Truth, to keep it from being trodden under foot by Sophistical Hereticks, saith the excellent *Clement* of *Alexandria.* Religion is upheld by the sober use of it: And all Men that are Intelligent acknowledge the necessity of it for that purpose. Tho' 'tis not necessary that our Arguments should be made up in Mode and Figure. This was first introduced by *Aristotle* and his Disciples, who thought the greatest Truths were but Uncerain and Stragling, unless they were tyed up in close Syllogisms. But sometimes this is no other than laying Fetters on Mens Reasons, and proves too

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* Διελέγξῃ, Acts 17.17. 19.8,9. ἀπόδειξις 1 Cor.2.5. ἐλέγχεσθαι, 1 Cor. 4. 24.

† Οἷον θεηγκὸς ἐσι Διαλεκτικὴ, ὡς μὴ καταπαλεῖσθαι σφὸς τῶν σοφισων τὴν ἀλήθειαν. Strom. lib. 6.

formal

formal and ſtarched a way of Arguing. And therefore a greater Latitude is to be uſed in the *Pulpit* (unleſs it be very rarely) and the other way is to be left to the *Schools*.

But here we muſt chiefly take Care that we content not our ſelves with *Seeming Arguments*, which have no real and ſound bottom. It was obſerved long ago by one of the beſt Speakers that * there is nothing ſo horrid and uncouth but it may be made to look fair and plauſible, by that artificial Gloſs which an Orator can put upon it. But we muſt not debaſe and proſtitute the Pulpit Oratory, we muſt not, as Common Pleaders, talk only becauſe we are retained. We muſt not uſe our Reaſon, or our Elocution to defend, no not to palliate any thing that is unlawful, or to maintain any untrue Propoſition. There is a great deal of Difference between ſolid and plain Arguing and that which is Sophiſtical. This latter we meet with in *Socinus* and ſeveral Writers that follow his Notions. They have ſometimes a great appearance of Learning and Reaſon on their ſide, and ſome of their moſt Erroneous Propoſitions are goodly and glittering, and look fair, and have a better aſpect than thoſe of their Adverſaries. For this is certain that ſome Errors are more plauſible than Truth; which is the reaſon why ſo many are tempted to embrace them. But any honeſt and ſincere Reader, who hath intimately converſed with the Bible, may diſcern the weakneſs and

* Nihil tam horridum, tam incultum, quod non ſplendeſcat oratione, & tanquam excolatur. Cic. in Proœm. Paradox.

deceitfulness of their Pleading, and soon find that these Rational Men are but slight Provers. The same may be observed in some part of *Arminius* and *Episcopius* Writings, and others that follow their Notions both at Home and Abroad: They seem to be great Arguers, and to mind the way of Reasoning without lashing out into Railery; but we may, if we be Attentive, observe an Unsound and Precarious way of Arguing, a False and Counterfeit Logick in most of their Discourses. So some of the *Roman* Doctors pretend to strong Arguments, but generally they are very poor and mean, sorry and meager ones when we come to examine them.

Learning and Parts furnish Men with Topicks of Dispute, they can carry the Argument as they please. They can with Art throw off the Question before them, or fallaciously decide it. Some of the greatest Pretenders to Reason and Logick in this present Age are short in what they make a shew of. I will forbear naming them at present, because I may have occasion and more leisure at another time to shew the Unsoundness of their reasoning. Here therefore we ought to be very wary and cautious: for there is not a greater Cheat in the World than in this one thing; and therefore let us take care that we impose not upon our selves and others by Fallacies and false Reasonings. And particulary, when we have occasion to enter into Polemics, we must manage that Warfare lawfully and fairly. We should think our selves obliged to imitate the Champions and Combatants of old, who took an Oath that they came into the Field without guile or evil Arts, and

and with ſimple and open Arms. We ſhould do the like when we attack an Adverſary, we ſhould do it in a juſtifiable way, and not uſe unlawful Weapons, that is, quaint Diſtinctions, ſubtil Evaſions, Shifts and Devices, mere Pretences of Reaſons, crafty managing of ſome Texts of Scripture, and dragging and haling them to our ſide. But we ſhould uſe our ſelves to a ſimple, eaſy and genuine ſtrain of Reaſoning, we ſhould fight with juſt and ſolid Arguments.

And when we would effectually Exhort and Stir up our Auditors to a faithful diſcharge of the Great Duties of our Religion, we muſt endeavour it by true and ſubſtantial Reaſons and Motives, ſuch as the Commands and Injunctions of Him who is our Sovereign Lord, the Free Grace and Bounty of God diſcovered in the Goſpel, the Evils that attend a Vitious Life, the inward Deformity of Sin, and its Contrariety to the Divine Nature, the Innate Excellency and Beauty of Religion, the Pleaſures and Advantages of Holineſs, the eaſineſs of Chriſt's Yoke, the Rewards that attend it both here and hereafter. And there are ſome Arguments proper to the Goſpel, which we muſt be continually urging upon our Flock, to confirm them in the belief of the Chriſtian Religion, and the practice of it, as the Authority of the Holy Scriptures, the Accompliſhments of the Propheſies contained in them, the Miracles wrought to convince us of the Divinity of Chriſts Miſſion, and of the Truth of his Doctrines, the various ways of Revelation whereby Chriſtianity is confirmed, *&c.*

Thus the Publick Instructers of the Church are to work upon Mens *Judgments*, and to Argue them into Religion and Piety. And there is good Reason for this, for it is not sufficient that the things we deliver be true, but we must prove them to be such by strong and convincing Arguments. We are not to presume that Men will admit of what we say, whether it be proved or not; for as they are Men, they are rational Beings, and therefore must be dealt with accordingly. And this is certain, that we can come at their Minds only by Reason and Discourse. We read indeed in the Roman Legends that St. *Francis* preached to Beasts and Birds, and we are told that he made a great Reformation among them: but *We* do not pretend to deal with such Creatures, but with those only that are reasonable, and we know no other way of dealing with these but that which I am speaking of. Our Auditors are not Insensible Machines and Clock-work, and therefore must be handled accordingly, they must be wound up only by Reason. If we put them off without this, we undervalue them, and sink them below their Species. Wherefore there is a necessity of a Preachers making use of his Logick, and his acquired Literature, that he may know how to fetch the best Convictions and clearest Evidences from the best Topicks, whether with respect to Principles or Actions; whether he refutes a growing Error or establishes a known Truth, or maintains the lawfulness and necessity of any Religious Practice. Still Reason and Argument must be made use of, and the more of these the better. The closer this Powder is ramm'd,

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the greater Execution it will do. The Sum of this Head is this, that a Preacher is to take care that he always ſpeaks Good Senſe, and argues cloſely. Nothing that comes from him is to be raw and indigeſted, but all muſt be well ripen'd by Judgment. Which can't be done without Studying, Reading, Meditating, and induſtrious ſearching into Divine Matters. For we do not preach now by inſpiration, and therefore there is a neceſſity of theſe.

Secondly, The *Memory* (as well as the *Judgment*) is to be employed in this Service. And that not only as 'tis requiſite for acquiring Arts and Sciences, and Divinity it ſelf, the Great Art of Arts, but as it is helpful to us in delivering our Sermons, which is the thing I am to ſpeak of at preſent. Not that I think it abſolutely neceſſary to the great Work of Preaching, that a Man ſhould deliver all he ſaith in the Pulpit by the mere ſtrength of Memory. I do not ſee that he is oblig'd by God's Law, or by Mans to do this, for every one is not ſo well furniſhed with the gift of Memory as to perform this. And this way of Preaching is ſo far from being always an Accompliſhment, that it is a Sign of Dulneſs and Lazineſs in ſome Perſons. They will not be at the pains to write down their Conceptions: and they take no Pains to conceive great things. Ordinary Matter and Eaſy Thoughts are ſoon committed to Memory: but where there is Labour and Exquiſiteneſs, it is otherwiſe. Hence we have very lank Pieces in the Pulpit ſometimes, becauſe ſome will not load their Memories with too

much

much, or any thing *great* and *weighty*, and at laſt they will not burthen them with any thing at all, for they truſt to their preſent Conceptions. Thus, as the late * Biſhop of *Worceſter* obſerves, *there is got an ill habit of ſpeaking extempore, and a looſe and careleſs way of talking in the Pulpit, which is eaſy to the Preacher, and plauſible to leſs judicious People.* Yea, ſometimes *Plagiaries* are ſet up by the gift of Memory, and they get thoſe Sermons into their Heads which were never there before. And by this Faculty they change the Property of them, for by reading and getting by heart other Mens Sermons, they brag they make them their own.

But this is but a poor Attainment, and they are very unwiſe who look upon Memory as the moſt conſiderable thing in a Preacher, or indeed in any Perſon elſe. It is plain that an ability to recite things by Heart with great readineſs is not an Excellency of the firſt Rate; for if it were, every Demagogue and Popular Prater, who never forgets what to ſay next, would be a valuable Perſon, and even he that ſhews the Tombs at *Weſtminſter* would be a Man of Worth. To ſpeak freely, Memory is the proper Accompliſhment of School-boys, who have their Task ſet them, and they muſt not fail to give an account of it without Book. In like manner ſome Preachers Conn their Sermons, and as thoſe School drudges ſtand in fear of the Laſh, ſo theſe are afraid of diſpleaſing the

* D. and R. of the Parochial Clergy, p. 30.

People,

People, and being cenſured and deſpiſed by them. For as a very ſenſible Writer hath obſerved, *The common People have a high eſteem and admiration of Memory, becauſe this hath much of Shew and Noiſe: and 'tis enough with them to pronounce a Man a great Scholar, and a Perſon of Good Parts.* † And in another place he takes notice that *Memory is often miſtaken by the Vulgar for Underſtanding and Good Senſe*, whereas (as he adjoins) *they are very different things.* And this we manifeſtly ſee in the Buſineſs that is before us, Good Senſe and Preaching wholly without Book ſeldom go together, and that is the reaſon why the Common People like this latter ſo well.

But *Memory* hath not been always accounted the chief Accompliſhment of a Speaker: and we find that ſome of the beſt Spokeſmen read what they delivered to their Auditors. The Great Orator did ſo ſometimes, eſpecially if his Orations were of any conſiderable (*a*) length, Of *Auguſtus Cæſar* 'tis ſaid, (*b*) He never made any Speech in the Senate or to the People, or to the Soldiers, but he pronounced it out of a written Paper. And his Reaſons for it were, (*c*) becauſe he would not run the riſque of forgetting any thing that was in his Paper, and becauſe he would not ſpend Time in get-

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* *Charon*, Of Wiſdom, Book I. chap. 13.

† Book I. chap. 15. (*a*) Recitetur oratio, quæ propter ejus magnitudinem dicta de ſcripto eſt. Cic. pro Planicio. (*b*) Sueton. in Octavo. cap. 84.

(*c*) Nè periculum memoriæ adiret, aut in ediſcendo tempus abſumeret, inſtituit recitare omnia. Ibid. cap. 89.

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ting it by Heart. *Tiberius* read his Oration at *Augustus*'s Funeral, saith *Dio Cassius*. *Pliny* lets us know that this Reading of Speeches was used not only by the *Latins* but by the * *Greeks*. And he himself spoke his *Panegyrick* to *Trajan* after this manner. And as to *Sermons*, I find that they were sometimes read in the antient times, yea, that Preaching was not always Personal, and performed by the Voice of him that composed the Sermon; but sometimes they procured their Sermons to be writ, and so to be recited to the People. This appears from what *Gregory* the *Great* saith in the *Preface to his Homilies*, and in some other places. Some Expressions in St. *Augustine* seem to intimate that they writ their Sermons down, and had them read by others, when they were weak, and unable to appear in their own Persons. From which it is plain that they did not think *Preaching* and *Reading* to be inconsistent. And † *Luther* tells us concerning himself that *he preached out of the Book, tho' not of necessity, as if he could not do otherwise, yet for Examples sake to others*; it is probable, to teach some Young Men to be the more careful in composing their Sermons.

But nothing of this that I have said is to disparage the gift of *Memory*, which is a desirable and choice Talent, and particularly is of great use and benefit to the Pastors of the Church. Such of them as are blessed with a

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* Orationes & nostri quidam & Græci lectitaverunt. Lib. 7. Epist. 17. † Coll. Mens. chap. 7.

Tenaci-

Tenacious Memory, ought to exert it, if thoſe Inconveniencies which I mentioned before be taken care of and prevented. Yea, if that faculty be not ſo ſtrong and vivid in ſome of them, as that of others, they will do well to amend the fault of it by Art, that they may be the more capable of doing good in this part of their Miniſtry. It is to be wiſhed that the Young Men of this Generation, who are deſign'd for this Work, might be brought up to exerciſe their Memories a little more than we have done: for this will be more eaſy to themſelves, and more uſeful to others. It will be ſerviceable to them when thro' Age or Illneſs, or any Caſualty that impairs their Eyeſight, they can't make uſe of their Notes. This will do them a Kindneſs when they are called to preach where, and at what time there is but a dim light, or where it will not be convenient to make uſe of their Papers. And then, it is not to be queſtioned that this will prove very edifying to others, for all Hearers of what rank ſoever unanimouſly agree to commend and applaud this way of Preaching. And particularly we ſee that the generality of Diſſenting Preachers win upon their Auditors by this, as much as by any thing. Wherefore thoſe of our Church that are bred up to the Miniſterial Employment, ſhould uſe and exerciſe their Memories betimes: I ſay *betimes*, for after a contrary Cuſtom and Habit, it will be too difficult to attempt to do otherwiſe. On which account it would be beſt to begin in that way, to render it the more facile and acceptable.

Or,

Or, if some cannot wholly attain to this ability, yet let them divide the Work between their Memory and their Notes, or use such a graceful Reading as may permit them to look off of their Notes pretty often. There are several that scandalously confine themselves to their Papers, and read them but indifferently neither. A Man would think that some of them are but then learning to read, or that they had never seen their Notes before that time. These Men fix their Eyes on their Written Provisions, as if they were ashamed to look their Hearers in the Face. But how can they expect to have the command of the *People's Ear*, when they vouchsafe not themselves to cast an *Eye* upon them? This indeed is no other than the perverting of the Nature of things, for the Speaker should look on those he directs his Speech to. Wherefore the custom of those who never look off the Book, is unnatural and improper. Besides, if a Sermon be wholly read, it loses a great deal of its vertue and efficacy, because hereby all laudable *Action* (which I spoke of before) is laid aside, and generally the most ungrateful and shameful Postures are taken up, as hanging down the Head, and lodging their Chins in their Breasts. Wherefore I advise my Brethren to exercise their Talent of Memory, and those that are young especially to make use of it at their first undertaking the Preachers Office, that so it may become easy to them ever after.

And indeed this was the Primitive way of Preaching, and was for the most part practised by the Antient Doctors of the Christian Church.

For

For tho' (as was said before) there was some Reading of Discourses among them, and tho' some of their Discourses were Extemporary, and not premeditated and studied, and so there was no need of Memory, unless it were to recollect something of what they had before read (so *Origen*, towards the latter end of his days, preached several Sermons after this manner, as * *Eusebius* tells us: and *Cyril* Bishop of *Jerusalem* had attained to the like Assurance in speaking, witness his *Catechèses*, which are entituled in the beginning of them, *Extemporaneous*. St. *Augustine* hath a great many Passages in his Sermons which we can't but observe to be sudden and unstudied, for they are grounded on something that happen'd whilst he was preaching. So the Golden Mouth'd Father uttered several things in his Discourses, according to the present Emergency) yet the main of these Fathers Discourses was studied, and so was that of the other Antient Preachers of the Church: They prepared their Matter before they came to utter it, and generally they preached it by Heart: for tho' they were not without their Notes, yet they made very little or no use of them. Those who did not wholly deliver their Sermons without the help of these, yet so dexterously consulted them, that this was no impediment to their lively pronouncing of their Words, and the decent delivering of the whole Discourse. And in all Christian Churches this hath been the usage ever since, but of late is

* Hist. Eccles. l. 6. c. 26.

not

not duly practised in ours. Which I apprehend to be a Fault, for the Reasons before alledged. Which if they were attended to, there would be a great Accession to the repute of the *English* Clergy: tho' at present they that preach by Heart are not thought to be the best Pulpit-Men.

Thirdly, Not only the Judgment and Memory, but the *Invention*, *Wit*, and *Fancy* are to be employed in the preaching of God's Word. For all our natural Parts and Endowments being the Gifts of God, ought to be made use of in his Service, and therefore they should particularly contribute to *this* Great Work: and consequently Livelinesse of Imagination, as well as strength of Memory and sharpness of Judgment, should be made use of in it. I do not mean we should give up our selves to be Fanciful and Poetical, as if *Parnassus* had been the *Mount* on which Christ preached. Nor do I mean forced strains of Wit, or light and flashy jerks of Fancy (which I have disallow'd of before:) but there is a lawful and commendable use of those Endowments, and that in matters of Religion, yea, even in dispensing the Divine Word. Tho' a Preacher must not indulge his Fancy, yet he is not forbid to exercise it in a Due Manner. It being a Faculty that God hath bestowed, we are not to question but that it may be employed by us: and those who have a larger Portion of it than others, are obliged in this Sacred Work to shew their livelinesse of Thought, and vivacity of Mind. These are observable not only in the best Masters of Humane Oratory, but in most

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of the Writings of the Bible there are ſome evident ſtrictures of them. *Curioſity* and *Invention* are to be diſcerned in the Compoſure of ſome of *David's Pſalms*, eſpecially the 119th, where all the Verſes of the ſeveral Parts or Diviſions of it, which are 22, do begin with one of the *Hebrew Letters*, in the Order of the Alphabet. So that the Ingenious Contrivance, as well as the ſolid Devotion of that Pſalm is to be taken notice of. In the Book of *Job*, in *Solomon's Song*, in *Iſaiah*, *Jeremiah*, and ſome of the *leſſer Prophets*, as well as in other Writings of the Old Teſtament, there are to be found the brighteſt ſallies of Wit: and the Penmen of the *New Teſtament* have alſo their excellent Flights, eſpecially St. *Paul*, as profound and judicious as he is, eminent for the Briskneſs of his Thoughts, and the Elevation of his Expreſſions. Which ſhews that theſe are not unworthy of the Holy Spirit, or unbecoming a Preacher, and that they are not to be excluded the Pulpits.

At leaſt, in thoſe Diſcourſes which are on Special and more Solemn Occaſions, we ſhould avoid ſaying mean and vulgar things, and our very Subject ſhould elevate our Thoughts, and put us upon unuſual Efforts. But there are ſome Preachers that run always upon the Flat, and diſcover none but low and groveling Conceptions, not above the level of ordinary and unpoliſh'd Brains, not above the common ſtandard of unlettered People. As if their Office required of them to ſpeak what is bare Senſe, and no more. But 'tis a reproach to a Preacher, who hath ſuch Excellent and Noble Subjects to treat of, to be flat and dull, to be dry and

barren in his Diſcourſes, to content himſelf with poor, dilute and frigid deſcants on the higheſt Matters, to preſent his Auditors with nothing but what is feeble and languid. We muſt raiſe our ſelves higher, we muſt aſpire to vigorous Thoughts, to what is Maſculine and Nervous, and ſhew ſome penetration and ſagacity of Mind. I would not be miſtaken, as if I intended by all this that a Preachers Diſcourſe ſhould have nothing in it but choice Entertainments of Wit and Invention: no, he is to have theſe ſparingly and ſeaſonably. He muſt moderate himſelf, and carefully avoid the perpetual Turns of Wit and Fancy. Eſpecially he muſt not affect an Oſtentation of theſe, for that is ridiculous in any Perſon, but much more in a Preacher. All that I deſign is this, that our Sacred Oratour imbelliſh his Subject as it becomes it and him: and ſurely all Wiſe-Men will grant that Wit and Invention cannot be better laid out than on the Beſt Subjects. Such are thoſe that are Divine, and conſequently we may ſhew ſome elevation and quickneſs of Spirit in treating of them, and we may lawfully ſet them forth with ſuch Ornaments as theſe. In fine, I obſerve that thoſe who find fault with it in others, applaud themſelves, if in compoſing a Sermon they by chance light upon a little ſcrap or ſpangle of Wit.

Fourthly, The *Stile* and *Language* of a Preacher muſt ſavour of Study and Learning. There is ſcarce any one ſo happy as to ſpeak well without ſome Art or Care, and therefore we are to make uſe of theſe, to embelliſh our Stile. That

That I may not be mistaken, I will tell the Reader distinctly what I *do not* mean, and what *I do* by this. First, I mean not the affecting of an Artificial Turn of Words, nor a pretty Jingling of Syllables, which I spoke of before, and which heretofore hath been accounted a great Ornament of Speech. Nor do I mean a flaunting and lofty Phrasing of it; as if a Preacher were to appear in Bombast, and his stile was to be swell'd like that of a *Dithyrambic* Poet. I mean not a foolish abandoning of the Plainness and Simplicity of speaking: as I could take notice here that the Name of *God* is lately esteemed low and mean. I could quote some great Pulpit-Haranguers, who avoid that Word, as if they were afraid or ashamed of it, or as if it were not fine enough for them, but must be exchanged in all their Discourses for the *Divine Being*, the *Almighty*, the *Author of all things*, the *Governour of the World*, &c. And so they seldom or never use the Word *Christ*, but substitute another Title, as if these simple Names of *God* and *Christ* were not as great as those they use in lieu of them. It seems they fancy 'tis beneath them to mention these common Words, and they think they are a disparagement to their Stile.

Neither in the next place do I mean Dark Unintelligible Words, for these, as well as Fustian and Turgid ones, are a Mark of Pedantry. Yet some there are that affect Obscurity, and study to be not understood, and fondly imagine that this is learnedly done. At least, hereby they think to be applauded by some, for it was rightly observed by one of

the Fathers of old, that* 'tis an easy matter to impose upon a Vulgar and Unlearned Audience, who are wont to admire what they understand not. And this we find true at this very day; that Sermon is best liked by some which is least understood. For the very Strangeness and Unintelligibleness of what is delivered, are enough to excite their Attention and Wonder. Which that Reverend Prelate and Celebrated Preacher knew, who, when his Country Auditory began to grow dull in their Attention, and when some of them were preparing themselves to nod, presently recited two or three Verses out of the *Hebrew* Text, whereat they all started, and gave Ear to him. Whereupon the Good Man shewed them their Folly in listning to *Hebrew* which they understood not, but neglecting a Discourse in their own Tongue whereby they might be edified. Some of the Antient Philosophers had a Sense of this Humour of the common People, and complied with it in affecting Obscurity in their Writings, as † *Clement* of *Alexandria* hath observed. And (*a*) *Diogenes Laertius* saith of *Heraclitus* that he designedly writ so, *that he might not be understood by the Vulgar*, and (which he thought would be the Consequence of it) *despised*. And perhaps this was the design of the *Gnosticks*, of

* Nihil tam facile quam vitam plebeculam & indoctam concionem linguæ volubilitate decipere, quæ quicquid non intelligit, plùs miratur. Hieronym. Epist. ad Nepotian.

† Strom. l. 5.

(*a*) In Heraclito.

whom

whom *Tertullian* tells us, * that *they made it their great Buſineſs to hide what they preached, if they may be ſaid to Preach that hide.* We have ſome Preachers that affect a Crabbed Stile, and ſeem to be pleaſed with their being Intricate and Entangled. I have obſerved that this is the Fault generally of thoſe that dive too much into Myſteries and Difficulties. They read the New Teſtament backwards (as if it were *Hebrew* inſtead of *Greek*) and begin at the *Revelations*. They are chiefly taken up with Obſcure and Hard Paſſages, and thence their Stile is of a reſembling ſort. They caſt a Miſt before Mens Eyes, and darken all they undertake to ſpeak of, by their Profound Unintelligibility. We are charitably to believe concerning ſome of them that it is not a wilful defect in their Stile, but a Fault that they can't help. But where it is the former, it is unpardonable, becauſe it is ſuppoſed that a Man Preaches to be underſtood: and therefore it is abſurd to amuſe Men with Terms that they can't underſtand. And that is ſufficient to prove that this way of ſpeaking is not calculated for the Pulpit.

Nor do I mean any ſuch thing as a ſpruce and quaint Stile, an endeavouring always to be Polite and Trim in our Language. † *There is an affected Fineneſs of Expreſſion which by no means becomes the Pulpit*, ſaith the Biſhop of *Worceſter*. Some are much taken with an arti-

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* Nihil magis curant quam occultare quod prædicant, ſi tamen prædicant qui occultant. Adv. Valentin.

† *D.* and *R.* of the Paroch. Clergy, p. 30.

ficial Beauty, and ſtudy for Gloſs and Varniſh, and think no Diſcourſe acceptable, unleſs it be trick'd up with Flowers of Rhetorick, and ſmells ſtrong of the Pagan Oratory. The Apoſtle ſpeaks againſt this σοφία λόγε, 1 Cor. 1. 17. and tells us that the Converting of Souls, and the edifying of the Church of Chriſt were not managed by *the Wiſdom of Words* and learned Harangues, neither by Philoſophical nor Rhetorical Embelliſhments, ſuch as the Grecian *Sophiſts* were famous for, who by their Declamatory Speeches and Starcht Orations inveigled the People, and gained their Applauſe: and that was the main thing they aimed at, which was unworthy of the Pretenders to *Wiſdom*. On the contrary, St. *Paul* who had preach'd at *Rome*, and *Athens*, and *Epheſus*, and the moſt celebrated Parts of the World for Wiſdom and Learning, tells his *Corinthians* that when he preached the Goſpel to them, *he came not to them with Excellency of Speech or of Wiſdom*, 1 Cor. 2. 1. that is, neither with artificial and flaunting Eloquence, nor with the ſubtilties of Philoſophy uſed among the Sages of *Corinth*: and *v.* 4. he ſaith *his Speech and his Preaching were not with the enticing Words of Mans Wiſdom, but in the demonſtration of the Spirit and of Power*, that is, a ſpiritual and powerful demonſtration, ſuch as the Evangelical Doctrine always carries along with it. And in other places in that Chapter he lets them know that the Evangelical Preaching conſiſts not in Rhetorical Flouriſhes and Quaintneſs of Stile or Notion, but in ſuch a ſimple and plain way of ſpeaking as makes moſt for Edification. Many

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are too squeamish and nice: no Expressions will please them: they are always boggling at Words, as if they were not fine and spruce enough. * We read that *Spiridion* at the *Nicene* Synod justly rebuked the Eloquent *Tryphyllius* for such a fault as this. And a Preacher, above all others, is to care that he be not guilty of this Folly, that he affect not needless Elegancy, that he be not over curious about Words, and strive to be florid and gaudy.

Nothing is more reasonable and accountable than this, if we consider that Truth loses its Native Beauty and Splendor, if it be adorned too much. Nay, it is to be feared that Truth it self will be lost where there is the Excess of Ornament. This fine sort of speaking, saith a † learned Father, is by no means to be reckoned the Teacher of Truth: for being too lavish, it disguises things, and hides from us the true Nature and Quality of them. And that was a good Remark of another of the Antients, ‖ that things themselves and the true meaning of them escape those Persons who are employed chiefly about Words. He meant it principally of Criticks and Grammarians, but it equally holds true of any Nice and Affected Speakers. By being too mindful of Words, they neglect the Reality of the Matters that are before them. And besides, too much Artifice and Ornament

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* Socrat. Eccles. Hist. lib. 1. † Theodoret. Orat. 2. De Cur. Græc. Affect.

‖ Τὰς γὰρ τῶν λέξεων ἐχομένους καὶ περὶ ταύτας ἀσχολουμένους διαδιδράσκει τὰ πράγματα. Clem. Alex. Strom. l. 2.

of Speech may justly cause * distrust and suspicion in us, for these for the most part are made use of to set off Falshood; and 'tis observable that where there is most Art, there is least of Truth. This further may be said, that generally ordinary and trifling Matter is lapt up in fine and Artificial Words. It may be said here as † *Plutarch* relates of one that chid his Host for the Variety of his Dishes (as being too lavish and superfluous) but was answered thus by him, Sir, to tell you the Truth, 'tis all Hogs Meat, but the variety of Sauce and manner of Cookery make it what you think it is. It is usually to be seen that very Common and Vulgar things are larded and set off by a luxuriant strain of Rhetorick. Where the Language of a Sermon is too florid, we may expect the Sense to be mean. Harangue and Levity most commonly go together.

Moreover, it is unreasonable to indulge our selves in a vain Pomp of Rhetorick, because when we study to be spruce and superfine in our Stile, we lose the End of Preaching; for the Auditors attend to the Elegancy of the Phrase and Composure, and the Ear is delighted, but the Heart is not touched and affected. This (as a Great Man hath express'd it) ‖ *seems to be like stroking the Consciences of People with Feathers dipt in Oyl.* When they see a

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* Cura verborum derogat affectibus fidem, & ubicunq; Ars ostentatur, Veritas abesse videtur. Quintil. l. 10. c. 4.

† In vitâ Flaminii. ‖ Bishop of *Worcest.* D. and R. of the Parochial Clergy, p. 30.

Sermon

Sermon run in a way of Quaintneſs, their Mind is upon that chiefly, and thereby a great deal of Harm is done: for by this Means Words are valued above Matter, Language above Senſe, and Religion dwindles into a mere Sound, and the Life and Energy of it are devour'd.

Laſtly, I will add, that nothing can be more contemptible than a Pulpit-Diſcourſe too much adorn'd and trim'd. Nothing is more ridiculous than a Taudry and Finical Sermon. It is certainly a great Folly to affect to be Starch'd in the Pulpit, eſpecially when the Matter is very deep and ſerious, and calls for Plainneſs and Neglect of Art. To blend theſe Gaities with the profound Myſteries of Chriſtianity, is wholly incongruous and indecent. It becomes not the Divine Orator to ſtudy to be Florid and Nitid, to trick up his Diſcourſe in a Modiſh Dreſs and Garniture. The Pulpit is a moſt improper place for too ſoft and effeminate a Stile.

Having hitherto ſhew'd what are the Defects and Blemiſhes in a Preachers *Stile*, I proceed now to ſhew the True and Juſt Ornaments of it. For there is a due ſhaping and ordering our Words which is of great uſe, and great care muſt be taken about it, that firſt it be Plain and Intelligible: Secondly, Natural and Proper: Thirdly, Clean and Neat. Firſt, The Stile muſt be Plain, and fitted to the underſtandings and capacities of the Auditors. As the *Matter* of our Sermons muſt not be Obſcure and Intricate (of which I ſpoke before) ſo the *Manner* of expreſſing our ſelves ought not to be of

that

that kind. Else we do but teach Men to be Ignorant, and instruct them how to know nothing. The Guides of Mens Souls should be very careful that their Discourses be such as the People are able to reach, and throughly understand. This was observed by the Teachers and Prophets of the Old Testament, who, to accommodate themselves to the Apprehensions of those they spoke to, illustrated the most sublime Truth by the most ordinary Comparisons, and such as the People best understood. And so the Great Shepherd of Souls, when he was on Earth, discours'd to his Hearers from things that were common, and vulgarly known. There never was a more plain and popular Preacher than our Lord Christ: for he taught the Multitude according to their own way and capacity. The Similitudes and Parables which he used were for the most part taken from those things which were daily in their view, and were familiar to them. Yea, he made use of Boys Play and Childrens Sport, Mat. 11. 17. *We have piped unto you and ye have not danced*, &c. designing thereby to move and affect his common and vulgar Auditors. And at this day the Dispensers of the Word should not disdain a plain and familiar way of addressing themselves to the People, and the using of vulgar Expressions and Comparisons in ordinary Auditories. Some are so shy and squeamish that they will not suffer any familiar or blunt Expression, any way of speaking taken from Ordinary and Mean Occurrences, to fall from their Mouths. But this is a foolish Niceness, and we see it was not observed by the best Preacher that ever was upon Earth.

Earth. He authorizes us not to boggle at the vulgar Phraſe and Idiom, but to make uſe of them on occaſion. There is a becoming Bluntneſs; and ſometimes a Familiar Word or Saying is very uſeful and ſeaſonable.

The Apoſtles likewiſe in their Sermons and Diſcourſes took care to be underſtood by thoſe that heard them. St. *Paul* particularly declares that *in the Church he had rather ſpeak five Words, ſo that by them he might teach others, than ten thouſand Words in an unknown Tongue*, 1 Cor. 14. 19. for he knew that the deſign of Preaching was not to amuſe and aſtoniſh People with an unintelligible ſound, but to inform their Minds, to build them up in their moſt Holy Faith, and to amend their Lives. This he thought was to be effected by a plain and eaſy way of teaching: and accordingly we find that this is made uſe of by him, and he brings in Alluſions and Compariſons from all ſorts of things, tho' never ſo ordinary, as from *wreſtling*, Eph. 6. 12. from *running*, Gal. 2. 2. Heb. 12. 1. from Military Arms and Weapons, *Rom.* 6. 13. 13. 12. 2 *Cor.* 6. 7. 10. 14. *Eph.* 6. 11. from kindling of Fire, 2 *Tim.* 1. 6. from engrafting, *Rom.* 11. 17. from Stealing, *Rom.* 4. 11. 1 *Cor.* 9. 2. 3. 18. from *Dice-playing*, Eph. 4. 11. from *drowning*, from *ſnaring*, 1 Tim. 6. 9. Yea, another Apoſtle uſes three or four Metaphors or Similitudes at a time, to ſet forth one thing, as in *James* 3. 3, *&c.* where the *Tongue* is compared to a Horſes *Bridle* or *Bit*, to the *Rudder of a Ship*, to a *Fire*, to an *Unruly Beaſt*. And there are many Metaphors and Compariſons in the Sacred Rhetorick of Scripture, which if a

Preacher

Preacher should not use, there are Thousands that would call it canting: but that ought not to deter him from making use of them, if there be occasion, that is, if he hath a mind to be plain with his Auditors. The *Greek Fathers* Sermons were called *Homilies*, because they were Familiar and Plain, and spoke in such a stile and manner as are used in ordinary Conversation. And from a passage which I have met with in * St. *Augustine*, it appears that the Preachers of old took special care to be *understood* by the People; and if they thought any thing they delivered was above the Capacity of those they spoke to, they took pains to *explain* it to them: whence that Good Father's Hearers cried out sometimes, whilst he was preaching, that they understood and took the meaning of what was said by him, and were well satisfied with it.

It behoves us then to mind this great task of a Preacher, namely, not to use Words that are Obscure, not to affect such a Stile as transcends the Apprehensions of these we speak to, but to deliver our Thoughts in such Terms as may best be understood, and to that purpose to use Difference of Expressions, that by these we may bring such as are of vulgar understanding to apprehend our Meaning. This is of great use in the Oratory of the Pulpit, for by a various Turn of Words we give Light to the same thing, and we help our Hearers to conceive those Ma-

* Serm. 63. De Verbo Dei.

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ters which perhaps at the first offer of them were difficult and unintelligible.

But I do rightly reckon this among the sorts of *Learned* and *Studied Preaching*? Yes without doubt, for there is great Learning shew'd in Plainness. The Similitudes in the best Authors, as in *Homer* and *Virgil* are taken from ordinary, familiar and mean things. It is a great Rule given by a Great Master in the Art of Speaking and Perswading, * Let the first Qualification of Speech be Perspicuity. And we are told that one of the noblest Masters of Eloquence † made it his chief care to express the sense of his Mind in the clearest and plainest Terms he could. And this should be the Care of a Preacher: and he should esteem it a singular piece of *Learning*. There must be a great deal of Study and Pains to accomplish this well, I mean in some Persons, who have a crabbed and perplexed Stile, and therefore it can't be master'd but by Art and Diligence. Whence that of *Luther* proves true, ‖ To preach plain and simply, is a great Art. He is a Learned Preacher who knows how to make his Hearers more Learned: and that must be by this way of Preaching. If he soars above their Understandings, he may as successfully read Lectures of *Algebra* to them. Wherefore I conclude that the Church-Oracles must not be Dark and

* Prima sit virtus Perspicuitas. Quintil. Instit. l. 8. c. 2.

† Præcipuam curam duxit sensum animi quàm apertissimè exprimens Sueton. in Octavio.

‖ Coll. Mensal.

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Ambiguous. The Preachers Stile must not be Obscure and Cloudy. Pulpit Discourses ought to be like Diamonds, Clear as well as Solid.

The Second Requisite in a Preachers stile is that it be Natural and Proper. By which I mean that the Pulpit Eloquence ought not to be forced and strained, but must be free and easy. Especially those that are to preach often, should be Masters of this free and facile way of delivering themselves: otherwise Preaching will be uneasy and tormenting to themselves, and will be unacceptable to others, that is, to those that are judges of speaking: for what is violent and forced in Language will never please. Wherefore a Preacher must always give his Thoughts a natural and easy Turn. And in ordinary Sermons, it is best when the Words and Expressions are not much out of the usual way of Conversation and Discourse, and yet contain very useful and considerable things. I mean likewise that we use Words that are Genuine and Significant, well chosen and regular, and that we affect not any Expressions that are Obsolete, Uncouth, or Barbarous, that we have nothing in our stile that is superfluous or redundant, nothing that is bald and indigested. Again, I mean this, that our Language be not only proper in it self, but also with respect to the things treated of. That is, care is to be taken that the Words be fitted to the weight of the Matter, that no Expressions drop from us that are Indecorous, and disagreeable to it. Especially we must consider and weigh our Words when we treat of God and the Great Things of Religion:

gion: leſt ſome unwary and unfit Words ſlip from us, and blemiſh our Diſcourſes.

I wiſh I had not occaſion here to take notice of ſome very Improper and Unbecoming Paſſages uſed by Preachers of Late. The Words *Fortune* and *Misfortune* are very common with them, but are very unbeſeeming the Pulpit: *By Gods Grace we may mould and faſhion our own Fortune*, ſaith one that I have often had occaſion to mention: and he ſpeaks this of the Opportunities and Advantages we have, whilſt we are in this World, of working out our Salvation: which ſhews that the Word is very improperly (not to ſay, Prophanely) applied. *Fortune* is uſed half a ſcore times by another in his *Practical Chriſtianity*. So *unfortunate* and Mens *Fortunes* are Terms very frequent with a third in his Sermons: and indeed, with moſt of the Preachers that I have heard. But I take the boldneſs to tell my Brethren that theſe are not fit Words for a Divine, and they become the Stage rather than the Pulpit. I requeſt them to conſider that thoſe Words *Fortune* and *Misfortune* have long ſince been exploded by the Chriſtian Fathers, and the whole Church. They will find St. *Auguſtine* in his *Retractations* profeſſing his Grief and Repentance becauſe he ſo often uſed the Word *Fortune*. It is an Impious Word in Theology, in Chriſtianity eſpecially, and therefore I hope our Chriſtian Preachers will diſcard it.

There are many other Inſtances of Indecorous and Unfit ſpeaking in the Pulpit, which I am obliged in this preſent Undertaking, to take ſome notice of. One ſpeaking of the fifth of

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November's Conspiracy, saith *It is such a Mystery of Iniquity as had been hid from Ages and Generations: such a Master piece of Villany as Eye hath not seen, nor Ear heard, nor ever entred into the Heart of Man.* I ask whether it be not a strange and improper application of those Words of Scripture which are spoken of a Matter of a quite different and contrary Nature. There should be, as the Apostle speaks, a *comparing Spiritual Things with Spiritual*, 1 Cor. 2. 13. a suiting Divine and Spiritual Matters with Language that is most congruous and answerable to them, as *Castalio* well interprets that place. I proceed to take notice of some other Passages in the Sermons of the same Preacher; as in his Exhortation to *Young Men*, *You may do a glorious, I had almost said a Meritorious thing, in cleaving stedfastly to God, and resolving to serve him.* Seeing we do not hold *Merit*, with those of *Rome*, this in my Judgment was unfitly spoken, altho' with an *almost*.

But those Speeches are more harsh and grating which I shall now mention. Speaking of the Danger of Death-bed Repentance, he saith of God; *He is the hardest to be imposed upon of any one in the World.* As if God the maker of all things were to be represented to us as *one in this World*, and was to be compared with those that are capable of being *imposed upon*, tho' he is the *hardest* to be so used. At another time he applauds the Heathenish Saying of *Tully*, that *the Divine Nature may almost seem to be exactly framed for the Benefit and Advantage of Men.* As if God were made for Man, as

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if the Notion and being of a God were contrived for the advantage of Mankind, and the good of the World: which is a very irreligious Way of ſpeaking concerning the Divine Majeſty. And that approaches to it in the ſame Sermon, *To ſeparate Goodneſs and Mercy from God, Compaſſion and Charity from Religion, is to make the two beſt things in the World, God and Religion, good for nothing.* As if it were fitting and decent to ſay that the Maker of all things is *one of the beſt things in the World*; or as if it were ſufferable (even upon a ſuppoſition) to uſe ſuch a vulgar Expreſſion concerning God as *good for nothing.* Such another courſe way of ſpeaking is that in the ſame Sermon, *What is Religion good for*, &c. And that ſeems to be unwarily ſaid which immediately follows, *Better it were there were no Revealed Religion*, &c. That alſo I take to be an inconſiderate and improper way of ſpeaking in a Sermon of another great Preacher, *God loves not himſelf merely becauſe he is himſelf (which would be a blind inſtinct rather than a reaſonable Love) but becauſe he is good.* If this were ſaid of a Man, it were ſomething, becauſe it is not eſſential to him to be Good and Vertuous, but to ſay it of God, whoſe Goodneſs can't poſſibly be ſeparated from his Nature and Eſſence, is unſafe and unbecoming; and yet he repeats it, *God*, ſaith he, *loves himſelf not merely becauſe he is himſelf, but becauſe he is in all reſpects morally Good.* Such an ill ſaying is that of another, *our Saviour, to the beſt of his Underſtanding, made the beſt of our Cauſe.*

Thus the Greatest Artists have their Failings sometimes: the most expert Masters of Language and Sense are found sometimes tripping, and uttering things in a less Decent and fitting Manner. But tho' we can't always be exact in our Expressions, yet we must labour to avoid that Indecency and Rudeness of Speech which befits not the Subjects we are upon. The Rule then that is to be given here is this, The Stile ought to be accommodated and suited to the Matter. And * this was a Rule observed by one of the best Masters of Oratory, Competitor in Fame with *Demosthenes*. This certainly is a very useful Direction for those that speak from the Pulpit. And to this and the purpose beforementioned *Learning* is serviceable in a Minister, to judge of the propriety and significancy of Words, and to avoid Indecencies, especially with respect to the Matter he handles.

It is required in the next place that a Preachers Stile be Clean and Neat, savouring of Elegancy, and a moderate strain of Oratory. He must not content himself, and sit down wholly with a vulgar way of Expression, but choose sometimes to be polite and elegant, to speak accurately, and to interspers some studied Sentences and well composed Periods. It will be laudable to do this upon *solemn* and *special* Occasions: and at all other times a Smoothness of Expression, and an unaffected Neatness should be aim'd at. The Stile should always be even, undisturbed, and uniform: and it should be

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* Photius de Æschine.

suitable

ſuitable to the reliſh of the Age we live in.

Now, there is this heed to be given to the *Stile*, becauſe firſt, it is *Comely* and *Decent*. Tho' an Antick and Fantaſtick Attire be ridiculous, yet a Graceful Dreſs is commendable, and adorns and Beautifies the Perſon that wears it. So is it in Language, a gaudy bravery is juſtly derided, but a Wiſe Speaker will cloath his matter in a becoming garb: for he knows it is not fit it ſhould appear in Publick in tattered and ragged Veſtments. Even the Diſcourſes from the Pulpit ſhould have Comelineſs and Beauty, but no Paint, for the latter is needleſs where there is the former. *The* Royal *Preacher ſought to find out acceptable Words*, as he ſaith of himſelf, *Eccl.* 12. 10. *Words of Deſire*, (as the Original hath it) ſuch as Wiſe and Sober Men would wiſh for and delight in, ſuch as are mixt with ſome Graceſulneſs of Art.

Secondly, The choice and uſe of ſuch Words is of great *Force* and *Power*. To be fluent, and to have a Command of fit Words is an accompliſhment of ſingular Efficacy. Great things have been done by this, which all Hiſtories ſpeak of. *Jaddus* the High Prieſt went forth, and met *Alexander* the Great in his full March, and pacified him with a well-timed Oration. *Leo* the Firſt, Biſhop of *Rome*, appeas'd *Attila*, King of the *Vandals*, with a ſhort Speech rightly addreſſed, and cauſed him to ſpare *Rome*. I will only farther mention what *Valerius Maximus* in his VIIIth Book and 9th Chapter relates of *Hegeſias*; he did in ſo lively

a Manner represent the Evils of Life, that he stir'd up in the Breasts of his Auditors a Desire to dispatch themselves: he left in their Minds such miserable images of things that they could not evade them and be rid of them but by killing themselves: in so much that the King of the Country forbad him to Discourse on that Head, left he should lose his Subjects. This shews the *force* of well placed Words, and Arguments framed with Skill and Art. And why should not the Pulpit Rhetorick discover somewhat of this Power and Vertue? Why should not the Divine Orator give Proofs of the Efficacy and Charms of his Eloquence?

Thirdly, There is the *Example* and *Authority* of *Scripture* for this. For the Stile in the Old Testament is admirable in some places, being frought with so many excellent Tropes and Figures, and beautified with the choicest Flowers of Oratory. Especially the exalted Stile of the Books of *Job* and *Isaiah* and the other *Prophets* is wonderful and astonishing. Nor are the Writings of the *New Testament* destitute of the most desirable Ornaments of Language: and there is scarce one Rhetorical Figure but may be found there. When it is said of our Saviour himself, and even by profess'd Adversaries, that *never Man spake like this Man*, John 7. 46. there is reason to understand it not only of the Majesty and Authority that accompanied his Words, but also of his Graceful Eloquence and Delivery. For tho' that be a Romantick strain which we meet with in the *Alcoran*, that many deserted Christ because he was too Eloquent, yet

yet this we may embrace for a ſober Truth, that his Elocution was very acceptable and Powerful, and had a marvellous effect upon his Auditors: and herein every Preacher ſhould ſtrive to imitate him. In St. *Paul*'s Writings are Excellent Strains of Eloquence: for tho' the Apoſtle out of Modeſty and Humility ſtiles himſelf *rude in Speech*, yet he was a great Maſter of Language. Otherwiſe the Men of *Lyſtra* would not have given him the Name of *Mercury*: if his Tongue had not been well hung, if he had not been a very moving Speaker, they would not have compared him to the Spokeſman of the Gods. And 'tis certain, that tho' he did not ſtudy for Words, and affect Phraſes, yet many Paſſages in his Writings are very Fine and Poliſhed, and in the whole he ſhews that he had a great Command of Maſculine Eloquence. He would be hiſs'd at as an *Ignoramus* that holds the contrary.

We can give the Apoſtle leave to charge himſelf with *Rudeneſs of Speech*: it being ſpoken with the ſame Humility that he ſaid, he was *leſs than the leaſt of all Saints*, and the *chiefeſt of Sinners*. The Humble St. *Paul* might debaſe and diſparage himſelf, but we ought not to do ſo. Mr. *Le Clerc* and ſome other Writers are very blamable on this account, who profeſſedly vilifie the Apoſtle's Stile and way of Writing, and repreſent him as one that underſtood neither Grammar nor Rhetorick, one that was not able to range his Words in good order, one that had no faculty of ſpeaking. But the Great Maſters of Speech, St. *Chryſoſtom* and St. *Auguſtine*, were of another Judgment; and ſo

are many other great Judges of Language. They highly extol the Apostle's Stile in many Periods of it, and hold him to have been *rude in Speech* only in comparison of the Haranguing Rhetoricians, and the plausible Philosophers, and the false Apostles of that time, who used an Affected Stile to win upon the People.

Fourthly, This shews that we have a great Respect for those we speak to, and accordingly, that we will not present them with that which is mean and groveling. *Demosthenes* professed he should blush, if he should come unprepared to speak to a great Assembly. We shew we value our Auditors when we make Provision for them, and speak to them in acceptable Words. Some brag of a plain unpolished Stile, without either Welt or Gard: but herein they shew little deference and respect to their Hearers. Much more those that are rude and bald, squallid and slovenly in their Expressions shew a disregard and undervaluing of those they direct their Speech to, as if it were lawful to put them off with any thing. Especially in these Days, when Language is so improved, this is unworthy of the Auditory.

Fifthly, The Excellency and Nobleness of the Matter we treat of require that there should be nothing Coarse and Rustick, nothing rude and boorish. It is a Sign that we value the Subject we speak of, when we moderately adorn it, and give it a decent Dress. It is for the sake of our Matter that we cloath it in a due stile and comely Phrase. The Great and Sacred Things

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we discourse of are worthy of it. I look upon this as a good reason why a Preacher should employ his Eloquence in Divine Subjects.

It is *Objected* against what I have said under this Head, that it is usually seen where there is a strain of Oratory, there is little or no strength of Reason, and therefore I might forbear pressing the use of the former. To which I answer, I am not backward to grant that there is usually such a thing as a feigned semblance of *Oratory* without strength of *Reason* and *Argument*; but then I must add, that where the former is true and genuine, there is not wanting the latter, for it is not True Oratory, but Trifling Talk that is void of Good Sense. Logick and Rhetorick, Good Matter and Good Words, Solidity and Eloquence are not inconsistent. We must use Weapons and Armour that are not only Strong, but Glittering. A Preacher should be Rhetorical and Argumentative: he ought to excel both in Beauty and Strength. And tho' a Pillar is not the stronger for its Cornice and Frize, yet it is the more comely. Tho' Ornament doth not strengthen, yet it commends. And a Discourse is the more Acceptable for its Elegancy.

But it is requisite to insert this, that we need not strive to make a Sermon a Labour'd Piece *all over*. To endeavour to make the stile all alike, is a foolish Enterprize, and we see it ill succeeds. This is as vain as to attempt to be always the same as to the Matter, which is an impossible thing. Wherefore we must quicken the Language as the Matter will bear it, and we must

use Ornaments sparingly, as in Apparel and Attire: for even these become Blemishes and Imperfections when they are continually used. Church Rhetorick degenerates into Lightness and Vanity if it be in excess. A Preacher must not be too Terse and Polite, nor form his Discourse according to the nicest Rules of Art. He must not so much as wish to speak exactly always. There is such a thing as Over-doing. Some are too Curious and Critical in the choice of their Words. We may complain of them as one of the Antient Limners did of another of his own Trade, they know not when to take their Hand off, they can't let the Piece alone when it is well: they are always mending it, and adding to it. Too much Care and Art are these Mens Fault. For they should know this, that their Discourses need not always be just and exact, and have all the Polishings of Art. That Man is an unskilful Artist who thinks he is bound to do his best at all times. He ought not to endeavour to make a General Muster of his whole Art and Skill in one Composure. There must be a carelessness sometimes as to the Stile: There is a Negligence that is commendable. We must not have a fond Ambition to *abound* in Polished Sentences and Regular Expressions. Affectation of Eloquence is one of the worst things in a Clergyman. Tho' he uses Art in composing and framing his Discourses, yet he should wisely conceal it, that they may not seem to be Artificial and too Elaborate, that they may not look all like Ornament.

The Conclusion of what hath been said under this Head is this, that tho' to be Over-curious in

in our Language and Expreſſions is very unbecoming the Work we are about, yet we muſt look to our Words, and never think we diſcharge the Preachers Office aright without this. We muſt firſt and chiefly be intent on our Matter, and then we muſt endeavour to expreſs it in fit and apt Terms. Eſpecially in Controverſy and Deciſion of a Point our Expreſſions muſt be very juſt and proper. But at all times there ſhould be a Clearneſs of Expreſſion. We ſhould labour to be Smooth, but not Slick. We ſhould aſpire to a Maſculine Stile, and remember that we are Divines, not School-boys. And whenever we uſe big Words, we muſt be ſure to have bigger Senſe. So much concerning a *Preachers Stile.*

The fifth thing relating to Humane Learning, which is requir'd of a Preacher, is to put his Diſcourſe into a *Method* which becomes a Man of Skill. This I may call the *Heraldry* of a Sermon, for it is the due *Marſhalling* and *Ordering* of it, and giving every part its right place. But it may be ſaid of an Immethodical Preacher, as one ſaid of *Epicurus*, he hath * many things huddled and jumbled together, but nothing in order. *Heaps upon Heaps*, every thing is prepoſterous and confuſed. *A Mortar without a Peſtel, and a Peſtel without a Mortar*, as the *Jewiſh* Proverb expreſſes this Matter. But a Methodical Preacher diſpoſes of things according to the Nature and Quality of them,

* Ἄθροα πολλὰ, καὶ κατὰ τάξιν ἀδύν. Plutarch.

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he sets them in their proper Classes and Ranks, and thereby shews his own Judgment, and at the same time edifies his Hearers. First, I say, he evidences his own Judgment and Skill: for it is the want of those that makes Men preach confusedly, and utter things not digested and methodized. But it is a Sign that a Man is no Stranger to Logick, and that he hath penetrated into the true Nature of things, and sees the Dependance of one upon another, when he proceeds Orderly, and observes a due Connection and Coherence of the Matters he treats of. This shews that he throughly understands the Point he handles, and that he hath an exact view of it in all its Parts.

Likewise by using a good Method, he takes the right way to edify his Auditors. For Method is a great help to the Understanding, which is the first step to Edification. Now, this leading operation of the Mind is help'd by that Perspicuity and Plainness which are the inseparable Attendants of Methodical speaking. Thence this is called *Lucidus ordo* by *Horace*, because it renders a Discourse clear and perspicuous. To this end it hath been thought useful even among the Antients to distribute the Matter into Particulars. So the Royal Philosopher in his Eleventh Book of *Conversation with himself* hath Ten Considerations or Helps against Anger, which he reckons up distinctly one after another, first, secondly, thirdly, *&c.* *Eusebius* in his *Evangelical Preparation* and *Demonstration* doth frequently use the same way of numbring his Heads of Discourse.

* St.

* St. *Chryſoſtom* aſſigns Eight Reaſons why God inflicts Diſeaſes and other Calamities on thoſe that are Good, and he names them all eight in order expreſly. And this Diviſion of Diſcourſes and Sermons into Numeral Heads, hath juſtly obtained in all Chriſtian Churches to this very day, it being of great Uſe and Neceſſity for the Methodical delivering of any Truths to the People. By this means a Preacher muſters his Forces, and brings them up in Order of Battle, and thereby doth Execution with them.

Again, *Method* is a help to the Memory as well as the Underſtanding, and on that account is requiſite in a Preacher, in order to the Peoples Edification. They will eaſily remember thoſe Diſcourſes in which we are not abrupt and confuſed, tumultuous and diſordered, but paſs from one Part and Member to another in good Order and Method. But a looſe and diſhevel'd Diſcourſe, wherein is no coherence and conſiſtence of the Parts, will ſoon be forgot, unleſs it be this thing only in it, that it was confuſed, and Immethodical, and deſerved not the name of a Sermon, but a Rhapſody, a Farce, a rude Medly. And further, in the commendation of Method it might be adjoyned that this contributes towards an acceptable Conciſeneſs. For it is want of a right digeſting and marſhaling of things that makes a Diſcourſe exceed in length. Wherefore a Preacher muſt mould his Diſcourſe into ſuch a Form as ſhall not take up too much room. He muſt ſo cut out his Work,

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* Homil. I. ad Pop. Antioch.

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and place it in Good Order, that it may be delivered within a convenient time.

These are the Great Conveniences of preaching in Order and Method: tho' no Man ought to enslave himself to exactness of Method in every Discourse. But if he be wholly a Stranger to it, he is a Rhapsodist, not a Preacher, and his Sermon is a Chaos rather than a well-order'd Discourse.

Sixthly, He will have occasion at one time or other to shew he is not unacquainted with the other, yea with all the Parts of *Humane Learning*. There is skill in the *Tongues*, which is necessary to understand the Scriptures in which God's Will is originally expressed. The *Jewish* Priests had the Bible in their own Tongue, and therefore they were not to be at the Pains to learn another in order to the understanding of those Writings. But it is otherwise with us, we are not born with *Hebrew* or *Greek*, in which the Old and New Testament were written, and that makes it necessary for us to study those Tongues, for we shall have occasion frequently to consult the Fountains, and sometimes to quote them, that is, when the Original Word is more than ordinary remarkable and emphatical, and contains more in it than the Word by which it is rendred. When we preach to a Congregation that is a mixture of Gentry and Clergy, or of other knowing Men, who tho' they are not profess'd Scholars, yet understand more than their Mother Tongue, it may be proper and useful at such a time, and the occasion before mentioned, to quote the Scripture in its own Original.

There

There is *Grammar* neceſſary, to avoid Soleciſms and Improprieties of ſpeaking, and to underſtand the force of Words. There is the *Critick Art* which is requiſite in a Preacher, that is an ability to judge of the Original Copies of the Bible and other Authors, skill in the Etymology and Derivation of Words, their Dialects, Propriety, Congruity, Analogy, Ambiguity, and more eſpecially an inſight into the Words, Phraſes, Stile, Chronology, Contexture, Authors and Penmen of the Holy Scriptures. This *Sacred Criticiſm* is rightly ſtiled * *the proper Learning of Divines*, tho' thoſe that ſaid it have no reaſon to arrogate to themſelves (as they do) *a particular Reputation, as moſt skilful in it.* For they, that is the *Unitarians* have no Reputation among the truly learned for this, tho' they make a great ſhew of it. They ſtudy Criticiſm only to ſerve their Turns: they fly to this way of Evaſion, becauſe they are deſtitute of all others. But there is a True and Laudable Criticiſm, and that which is Sacred and Divine: and our Preacher ſhould employ himſelf in it, that he may have a right underſtanding of the Holy Scriptures. And to this he muſt annex the *Rhetorick* of the Bible, for there are in theſe Writings ſundry *Tropes*, as Hyperbole's, Ironies, Allegories, Metonymies, Metaphors, Synechdoche: and there are ſeveral *Figures*, as Paranomaſia's, Climaxes, Anadiploſes, Oxymorons, Hyſterologies, Hypallages: beſides thoſe that affect the whole Sentence of

* An Exhortation to a free and impartial Enquiry, &c.

Ora-

Oration, as Apoſiopeſes, Epanorthoſes, Apoſtrophe's, Proſopopœia's, Auxeſes, Periphraſes, *&c.* And no Man can well preach without ſome Skill in theſe. It is to the credit of *Poetry* that there are Six *Poetical* Books in the Old Teſtament, namely, *Job*, *Pſalms*, *Proverbs*, *Eccleſiaſtes*, *Canticles*, *Lamentations*; beſides ſeveral *Songs* and *Poems* inſerted in other places.

There is the *Jewiſh Learning* which conſiſts in the knowledge of the *Rites*, *Laws*, *Antiquities*, *Proverbs*, *Uſages* and *Cuſtoms* which were among the *Jews*, and is of great uſe for explaining ſeveral Texts of Scripture. There are the Writings of the *Fathers*, Biſhops and Antient Doctors of the Chriſtian Church, which a Preacher muſt by no means be ignorant of. There are the *Councils*, *Canons*, *Sanctions* and *Determinations* of the Chriſtian Churches (eſpecially in the Firſt Centuries) which it is a Reproach to have no Knowledge of. There is *Eccleſiaſtical Hiſtory* which is of ſingular Uſe in Divinity, and there is a neceſſity of being acquainted with it. There are the *Hiſtories* of *Various Nations* and *People* which muſt be conſulted, becauſe they relate thoſe Tranſactions which are of great uſe in the Life of Man; eſpecially thoſe which contain Maxims of Law and Government, as *Thucydides*, *Polybius*, *Livy*, *Tacitus*, &c.

Then as for *Philoſophy* both Natural and Moral, a Divine muſt have an inſight into it. Without the former it is impoſſible to underſtand fully the Firſt Chapter of the Bible, and ſundry other places in the Old Teſtament which treat of Things that directly appertain to *Aſtronomy*,

ſtronomy, and other Parts of *Phyſicks*. Therefore it is requiſite that we ſhould have ſome knowledge of the Situation and Motion of the Heavenly Bodies, that we ſhould underſtand the peculiar nature and quality of Animals and Vegetables, of Minerals and Metals and Precious Stones, which are ſo often mentioned in the Scriptures. In both the Teſtaments there is mention of ſeveral *Countries*, *Regions*, *Seas*, *Rivers*, &c. which can't be underſtood unleſs we have ſome competent Knowledge of *Coſmography* and *Geography*, whereby we are inſtructed in the particular deſcription of the ſeveral parts of the World. Without the latter, that is, Moral Philoſophy, a Preacher will be deprived of the choiceſt part of Humane Knowledge, which is ſo ſerviceable for the furniſhing us with Right Principles, and regulating our Lives and Actions. When we are warn'd *not to be ſpoil'd thro' Philoſophy*, it is neceſſary that we have ſome general account of the Philoſophy and the Corruption of it that was at the time when St. *Paul* writ. We cannot be without *Logick*, which is the key to all Sciences, as well as Philoſophy, for by this we learn the Art of Reaſoning, and know how to marſhal our Thoughts and Ideas of things, and how to frame right Definitions of them, and to diſcern the Fallacies wherewith falſe Arguers would impoſe upon us.

There is a skill in *Laws* which no Publick Teacher of others ſhould be wholly a Stranger to, becauſe here are the Rules of Juſtice and Honeſty, and rendring to every one their due, and here are particular *Caſes* and *Deciſions* of

them

them by which Men may set their Consciences aright. It is requisite that a Divine should have a knowledge of the Body of *Imperial Laws*, where there are several Passages concerning the *Sacred Trinity*, and other great Articles of Christianity, and concerning the *Church*, and its *Constitutions*, and of the *Clergy*, and of several *Hereticks*, &c. And our Own Laws and Constitutions should be looked into, for they are in some parts agreeable to a *Divine*, as some part of Divinity is to a *Lawyer*, as we may satisfy our selves from the *Reports* of our late learned Lawyers, more particularly Judge * *Vaughan*. In short, the necessity of intermingling Humane Literature in some Discourses from the Pulpit appears from this, that the Writings of the Old and New Testament are stock'd with all kinds of Learning, and therefore a Preacher ought to have some insight into them.

Here I will propound this, that seeing *Jewish*, *Christian* and *Heathen* Records are of great use sometimes for illustrating or confirming the great Matters of our Religion, it can't be a Crime in an Evangelical Preacher, if on a fit Occasion, he alledges and produces the memorable Passages which these Writings offered. I would not be mistaken, I do not intend hereby a rude haling in of Authors, or quoting as many Expositors as we can find upon the Text. For as the *Rabbies* say in the like Case, there are so

* See the Cases entituled *Thomas Hill*, verf. *Thomas Good*, *Harison* verf. *Burwell*.

many

many various Opinions and Expositions of Interpreters on the place that an Ass can't carry their Books. And truly he is an Ass that will carry them, or so much as quote them all. Wherefore I do not intend an immoderate heaping up of Authors, and loading a Discourse with them. It is folly to affect a Multiplicity of Citations, and a pompous ostentation of Reading. If there be very frequent Quotations of *Greek* and *Latin*, they savour of Pedantism. Nor do I mean that every Vile and Trifling Saying should be quoted in a Sermon, as sometimes we see practised. There are some that will alledge a frivolous Saying out of a Poet, which is too simple to be spoken in plain Prose. They will bring out some pitiful Shreds of *Greek* and *Latin*, which they themselves would be asham'd of if they were in *English*. But certainly this sorry Frippery and Brokage, these Ends of Gold and Silver are unworthy of that Place where the Preacher shews himself.

Nor do I intend any Impertinent Quotations, such as are unseasonable and foreign to the Business, and for which there is no occasion. It must be owned that there is no little Folly and Weakness shew'd in such Productions as these. And so likewise there is in quoting of Authors that are of no Credit and Repute, for they being of no Authority, the Persons we speak to have no reason to confide in them. The *Turks* may as well rely (as 'tis said they do) on the Sayings of Madmen and Fools. Nor do I intend that we should vainly cite Authors for our Opinion who little favour it, and whose Words make nothing for it, if they be well examined. We

must never strain Authority, and stretch a Writers Words beyond the true Intention and Meaning of them. Lastly, no Preacher is to make use of other Mens Sayings so much as to leave no room for his own. Some strut in borrowed Plumes, and all that they deliver is the Decoction of other Mens Writings; which they make use of to support their own Idleness, or because they know their own Thoughts are not worth uttering.

Thus we see what *ill Use* may be made of Quotations, and to what *ill Purposes* they may serve. But if they be unaffected, and moderately used, if they be pertinent and suitable, if they be remarkable and weighty, and worth the rehearsing, if they be taken from Authors that are worthy to be credited, and if they be such as we know their Meaning makes for us, we may certainly determine that they may and ought to be made use of, and they are of great Use and Advantage towards the confirming of what we say. For there is a necessity sometimes of the Testimony of others, for backing what we have delivered, for clearing some Matters of Fact which we have occasion to mention, for supporting and establishing the Doctrines we treat of, for explaining the Holy Scriptures which we handle, and for illustrating and embelishing the Heads of our Discourse. The making use of Authors is very Antient, yea, it hath been practised when there hath been no Formal Quotation. Thus the Greatest and Bravest Men have taken Liberty to express that in their Writings in their own Tongue which they met with in another. The Old *Roman* Poets represented

ſented that in *Latin* Verſe which they found in the *Greek* Poets: thus *Ennius*, *Pacuvius*, *Accius* take Sentences from *Æſchylus*, *Sophocles*, *Euripides*. So *Plautus* and *Terence* tranſlate the Sayings of *Demophilus*, *Philemon*, *Diphilus*, *Menander*, *Epicharmus*. *Tully* is beholding to moſt of the Antient *Greek* Poets and Philoſophers. *Virgil* borrows many things from *Homer*, *Heſiod*, *Pindar*: *Livy* takes from *Polybius*, *Cornelius Celſus* from *Hippocrates*, *Apuleius* from *Lucius*, &c. But beſides this, there hath been in uſe among the Antients a plain and downright citing of Authors, as we find in *Tully*, *Macrobius*, *Plutarch*, and ſeveral others.

And we ſee that the Inſpired and Evangelical Writers diſdain not this way. St. *Jude* in the 14th and 15th Verſes of his Epiſtle, quotes a Paſſage out of an Antient Prophecy of *Enoch*, which was in that Apoſtle's time in Writing. St. *Paul* in 2 *Tim.* 3. 8. refers to what he had read in ſome *Jewiſh* Authors, who furniſhed him with the Names of *Jannes* and *Jambres* two of the *Egyptian* Magitians that contended with *Moſes*, who are particularly mentioned in thoſe Jewiſh Records. And at other times he makes uſe of the Suffrage of *Heathen* Writers: thus *Evil Communications corrupt good Manners*, (1 Cor. 15. 33.) is a Sentence taken by him out of *Menander*, a *Gentile* Poet, who hath this Senary Iambic Verſe in his Comedy entituled *Thais*. And this Apoſtle quotes an Hemiſtich out of *Aratus's Phænomena*, in his Sermon to the *Athenians*, Acts 17. 28. And an Hexameter taken out of *Epimenides* περὶ τῶν χρυσμῶν is cited by this Apoſtle in 1 *Tit.* 12. It

is not then below an Apostle, or any other Minister of Christ to alledge the Saying of an Heathen, when there is occasion for it. A Preacher of the Gospel may quote a *Greek* or a *Latin* Author, tho' a Pagan. Much less then is it unbecoming a Preacher to make use of the Testimony of *Christian* Writers, both Antient and Modern. But it will be said St. *Paul* quoted only the sayings of *Greek* Authors, which is as much as if *we* should quote *English* ones, for *Greece* was St. *Paul*'s Native Country; therefore this doth not justify the using *Latin* and *Greek* in *English* Discourses.

To which I answer, There is good Sense in *English*, and may there not be so in *Latin* and *Greek*? And it is the worse because it is presented in its Native Colours and Cloathing, and to those that know it in that Dress? for we suppose it not to be designed for the Vulgar. Again, I answer, it is as justifiable to use *Latin* or *Greek* in an *English* Sermon, as it was to use *Greek* in *Latin* Discourses: but of this latter we have several Instances, and in the Writings of those that were of great note for Learning. *Cicero* in his Epistles hath above sixscore *Greek* Sentences and Quotations: and particularly in the 13th Book, Epistle 15th, he hath no less than seven several *Greek* Verses out of the Poets: and we may observe that that Epistle was writ by him to *Cæsar*, and we can't suppose that he would be *Pedantic* when he was addressing himself to so great a Person. *Macrobius* in his *Somnium Scipionis*, hath above five Hundred *Greek* Sayings, Phrases and Citations: and in his *Saturnalia* he hath abundance of them.

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Aulus Gellius quotes *Plato* in *Greek*, and *Plutarch* frequently inserts *Latin* Words (tho' in *Greek* Characters) into his Writings. And this use of a foreign Tongue is allowable when it is more expressive and full than the Mother Tongue. (*a*) *Tully* assents to this; and (*b*) *A. Gellius* gives this reason why he quotes *Plato* in *Greek*, because the *Latin* doth not come up to the Propriety of his Words. (*c*) *Cardan* allows of this: and we find (*d*) *Budæus* defending this (*e*) Mixture of Tongues: and *Albericus Gentilis* doth the same. Thus we see what is the Sentiment of the best Judges, and what was the Practice of the best Masters of Language. And we may see much of this in the Writings of the Old and New Testament: the former having great variety of Words besides the *Hebrew*: and in the latter there is a great number of Words of other Tongues, because they were thought to be more expressive. From what hath been said it appears that there may lawfully be something of this in some *English* Sermons, if there be cause for it: not only a *Jewish*, a *Greek*, or *Latin* Author may be cited, but sometimes their very Words.

We must not look for Examples of this Nature (that is, citing of Authors who writ in those Languages) among the Antient Fathers and Preachers of the *Latin* Church, for

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(*a*) Græcis licet utare cùm voles, si te Latina fortè deficiant. 1 Acad.
(*b*) Lib. 10. cap. 22.
(*c*) De Sap. lib. 2.
(*d*) De Asse. l. 2.
(*e*) De Linguarum mixturâ.

moſt of them had no Knowledge of the *Greek* or *Hebrew*, and therefore ſat down contented with their own Tongue. And for the ſame Reaſon ſome of the *Greek* Fathers never uſed any *Latin* Words or Sentences in their Orations or Sermons: and others did it not, becauſe to *Greek* Ears all *Latin* Words ſeem'd as 'twere Barbarous. But it is not ſo with *Engliſh* Preachers, they do or ſhould underſtand thoſe Tongues, and the ſound of them is not offenſive either to them or to their Hearers. For I ſuppoſe all along, whilſt I am defending the uſe of thoſe Learned Languages in the Pulpit ſometimes, that they are uſed not before a Country or Vulgar Auditory, but a Knowing and Learned one, or one that partly conſiſts of thoſe that are ſuch. And I alſo ſuppoſe that a Sermon is not clogg'd with much foreign Language, and that all the Heads of it are not tipt with *Latin* (as was the Modiſh way of preaching heretofore) and that the Quotations are not too Numerous and Thronging. On ſuch Suppoſitions as theſe an *Engliſh* Sermon may ſometimes ſavour of the Languages, and be furniſhed with *Jewiſh* and *Gentile* Records, and the Teſtimony of the Fathers and other Chriſtian Writers.

And for this we have the Practice and Example of ſome of the Celebrated Preachers of our Age. I will mention but two at preſent, the late Archbiſhop, and the preſent Biſhop of *Ely*: the former of whom in his Sixth Volume of Sermons is full of Quotations out of Heathen Authors, *Greek* and *Latin*. Sometimes two or three Pages together are repleniſhed with the

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Sayings of *Plato*, or *Tully*, or *Arrianus*, or *Porphyrius*, *Antoninus*, *Seneca*, or other great Professors of Morality. In his Sermon entituled, *The Wisdom of being Religious*, he quotes the *Latin* Poets very plentifully, four or five Verses at a time, yea, in that very Discourse we have Sixteen Verses together out of *Lucretius*. He hath Six Verses at a time out of the same Author, in his Sermon on 1 *Tim.* 1. 11. *Vol.* 6. p. 78. And the same number of *Latin* Verses is quoted in his second Sermon on *Luke* 12. 15. And among several other Sermons, there is scarcely one but hath a *Latin* Sentence. And as for the other Eminent Preacher I named, it is well known that he makes use of the best Writers, and with great Choice and Judgment sets them before us. And this may be truly said of him, that by consulting his Writings we may know who are the best and choicest Authors. I do not know any Man hath made more use of his *Learning* in Preaching than Mr. *Kelsey*: his Sermons are frought with all sorts of Humane as well as Divine Notions and Authorities.

But the generality of our Preachers of late reject all *Quotations*, too many of them those out of Scripture, but the most those that are to be had out of other Writings, whether Christian or Prophane. And they are not contented only to make no use of them, but they inveigh against those that do. Which, as I apprehend, proceeds in some of them from one or all of these Cases. First, it is observable that the first Men who set up in this way, had a very small stock of Reading, tho' their Natural Parts

were considerable. They took to this way because they could do no otherwise, that is, they had no acquaintance with Authors, especially the Antients, and those that writ in the Learned Languages. They never minded them at first, and now it was too late to do it, and therefore the best way was to inveigh against them. I am sufficiently assured of this, that the want of Skill in Authors, especially *Greek* ones, hath hindred many a Mans quoting them. They have no relish of the excellent Language and Sense of the Antients, and therefore it can't be expected they should make any use of them in the Pulpit. Sometimes they forbear from those Tongues, lest they should give the Words a wrong Pronunciation, especially those of the *Greek*: as is too common among those that venture upon pronouncing them. Again, as the Ignorant, so the Lazy are not much guilty of quoting Authors. They have not taken the Pains to converse with them formerly, and now they are unwilling to set themselves to that laborious Employment. For such it is, if it be done with Care and Diligence, and therefore the Slothful would be excused from extracting the best and choicest Testimonies out of Writers, in order to the applying them on fit occasions.

Pride and Self Conceit in others are the cause of this neglect. They have a very low esteem of what the Antients did, and they prize themselves above them. * *Socinus* acknowledges *no*

* Tractat. de Magistratu.

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Man living to be his Master and Director in those Doctrines that he taught. And we have some of the same arrogant Humour, they brag that they are beholding to none for their Notions: They use no Authors but themselves. They think and say they can utter much better Sentences than are in the Old Fathers and other Writers, and therefore they will not honour them so far as to quote theirs.

This is done by some out of *Consciousness*, because they are sensible that their Doctrines agree not with the Writings of the Antients. It is remarkable that since the abhorrence of Quotations hath prevailed in our Pulpits, there hath been a very great defection from the main Points of Christianity. Indifferency and Scepticism have in a manner born date from the time that this usage hath taken place. The laying aside of *Authority* hath introduced a visible Corruption in our Theological Discourses. The reason is plain, Preachers and others have thrown off a deference to the Determinations of the Antients, and bid defiance to what others have said, that their own extravagant Thoughts and Inventions might bear sway. They have run as far as they can from the assertions of others, and have mightily inveigh'd against *Ipse dixit*'s, that thereby the Notions of their own coyning might pass Current, and might be the more greedily received. They know that if they should cite other Mens Opinions and Arguments, it would be a disparagement to their own, if not a confutation of them. This I take to be one great Reason why the producing of the Words of Eminent Men, who have treated well

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on the Subjects they undertake is of late disused.

Having said this, I will now briefly establish the *Reasonableness* of the contrary practise, and shew how accountable it is that a Preacher, upon a due occasion, and on a fitting Subject, and before an agreeable Auditory, should make use of the Suffrage of Good and Authentick Authors, and even of Heathen ones, if the matter requires it. First, it is useful and satisfactory to know what others have thought and said upon the Subject, and to tell others what they say; for sometimes Truth is more acceptable from anothers Pen or Mouth than from our own. Besides, *Testimony* is one Topick or way of Proof which is used by all Speakers, where the Matter will bear it. There is no Orator but makes use of *Authority*, where he can fairly use it, to perswade and convince. Further, Quotations argue Ingenuity. For whereas some grosly borrow from other Mens Writings, it were more fair to *own* their Authors, it were ingenuous to *mention* those they are beholding to. Moreover, that is but the just Recompence of the Pains which Learned Men have taken in their Writings. This ingenuous acknowledging of their Worth is what is due to their Memory. We deservedly honour them by mentioning their Names and Works with respect and deference, and by reminding the World of the usefulness and excellency of their Writings. And this may be said likewise, that here is an Encouragement to others to bless the World with worthy Performances of the like Nature. Again, it may be useful to alledge several Passages out of *Gentile* and Prophane Authors,

thors, becauſe they do in many things bear Teſtimony to the Truth of the Holy Scriptures both of the Old and New Teſtament, as I have largely proved in another place. There are many Truths which they are but * *unjuſt Profeſſors of*, (as one of the Antient Fathers ſpeaks) and we may lawfully challenge them as ours, becauſe they properly belong to us, and ought to be made uſe of by us.

And further yet, it is convenient to tell our Chriſtian Auditors what Heathens ſaid and did, to upbraid many of them for not coming up to the Acknowledgments and Practices even of Heathens. One that was the drieſt Pulpit-man that ever I heard, and ſuperſtitiouſly ſhun'd the naming of Authors in his Diſcourſes, yet confeſſes that † *It is lawful to quote Heathens, that we may ſhame our ſelves where we fall ſhort of their Vertues.* And this Shame may work Repentance, when we find that the Duties commended to us by Chriſt and his Apoſtles, and which we are deficient in, are urged and often practiſed by thoſe that are Strangers to Chriſtianity. So much ſhall ſuffice to be ſaid in confutation of that idle and fond Conceit that our Holy Religion is not to be confirmed by the Teſtimony of Humane Authors. I only urge this again, that the Quotations be made uſe of in thoſe Aſſemblies where there are no ſuch weak Heads as are offended at the noiſe of *Greek* and

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* Si quæ fortè vera dixerunt, ab iis, tanquam ab injuſtis poſſeſſoribus in noſtrum uſum vendicanda. Auguſtin. de doct. Chriſti. l. 2. cap. 40. † *Shelton's* Moral Vertues baptiſed Chriſtian, p. 39.

Latin;

Latin; and that we make use of no Citations but those that are just and appositе, and carry Authority with them: and lastly, that we take care to make a plain difference between Humane and Divine Testimony, between the Writings of Men, and the Word of God, and that we never presume to equal the one with the other.

And now I return to establish my former Assertion, that a Preacher must be a Man of Universal Learning. He must be acquainted with all Useful Authors, and understand the chiefest things in them. He must be a Linguist, a Grammarian, a Critick, an Orator, a Philosopher, an Historian, a Casuist, a Disputant, and whatever speaks Skill and Knowledge in any Learned Science. *Tully* requires all this in an * *Orator*, *Vitruvius* all Arts in an *Architect*, and it is certain that there is no kind of Art or Skill but may be some ways serviceable in every Faculty and Profession, there being a *Common Tye* and a kind of *Cognation* between all Sciences, as was long since † observed. This is more signally visible in the Art of Preaching: it is requisite in a Complete Divine, and an Accomplished Preacher that he have an Universal Skill, because he hath a Vast Sphere to act in,

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* Nemo esse poterit omni laude cumulatus Orator, nisi erit omnium rerum magnarum atq; artium scientiam consecutus. De Oratore.

† Ἐπιχοινωνοῦσι πᾶσαι αἱ ἐπισήμαι ἀλλήλαις. Aristot. Analyt. poster. Omnes Artes quæ ad humanitatem pertinent habent quoddam commune vinculum, & quasi cognatione quadam inter se continentur. Cic.

and

and, as *Maximus Tyrius* saith of a Philosopher, * He is to speak to all Subjects, and therefore must be made up of all Knowledge and Learning. For as all Arts serve one another, so they serve Divinity too, and are someways requisite in a Preacher.

Of which *Julian* the Emperor (commonly called the *Apostate*) was very sensible when he forbad the Children of Christians to be brought up in Philosophy, and in the Books of the *Ethnics*, for he saw that the Christians by reading those Books took occasion thence to confute the Opinions and Customs of the *Gentiles*, and withal to strengthen and establish their own Religion, and in many Points of Moral Vertue to Benefit and Advantage their Notions. *Theodoret* assigning the Reason why the Emperor forbad the Study of Humane Arts to the Christians, gives it thus from his own Mouth, † *Lest thereby the Christians should so sharpen and refine their Discourses, that they should be able to grapple with the most subtil Disputants among the* Gentiles. *Thus we shall be slain with our own Weapons, if the Christians be permitted to peruse our Books, to consult our Poets, Orators and Philosophers: for they will soon confute us out of our own Writings, and our own Authors will testify against us.* Thus *Gregory Nyssen* saith of his

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* Πρὸς πᾶσαν ὑπόθεσιν ἁρμόσεσθαι ὁ τῆ φιλοσόφῳ λόγῳ. Dissertat. 37.

† Ἵνα μὴ ἀκονάμενοι τὴν γλῶτταν, ἑτοίμως πρὸς τὰς διαλεκτικὰς τῶν Ἑλλήνων ἀπαντῶσι. —— Τοῖς οἰκείοις γὰρ πλεονεξοῦσι καὶ τὴν παρρησίαν βαλλόμεθα, &c. Lib. 3. cap. 7.

Bro-

Brother *Baſil* that * *he catched the* Gentiles *in their own Nets, he confuted them by their own Learning and Arts.* And the ſame was done by *Irenæus, Athenagoras, Juſtin Martyr, Tertullian, Cyprian, Lactantius, Arnobius, Euſebius, Auguſtine, Theodoret*, they ſucceſsfully baffled the Pagans out of their own Writings. But tho' this be not our particular Caſe, we deal not with profeſs'd Pagans, yet we have to do with thoſe that have taken up ſome of their Principles, and we are to grapple with ſuch as make uſe of Humane Literature to defend their falſe Opinions: ſo that there is need of Art and Letters to encounter this ſort of Adverſaries.

I need not attend to what ſome Object, that this was not the way of the *Apoſtles*. They were Illiterate Men, and had no inſight into Arts and Sciences, and yet were the beſt of Preachers. This was a Plea in *Gregory Nazianzen*'s time, as he tells us himſelf in a little Treatiſe of his *concerning Biſhops*. There were thoſe, he ſaith, that laboured to excuſe their Ignorance by alledging the example of the Apoſtles, among whom were ſilly Fiſhermen and Mechanicks, Men of no Letters. But that Pious and Learned Father anſwers this fooliſh Cavil of theirs by ſhewing the great difference between the Apoſtles and the Preachers of the ſucceeding times, between the Primitive Diſpenſation and that which followed. The Apoſtles and firſt Preachers of the Goſpel were endued

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* Ἕλληνας διὰ τῆς ἰδίας αὐλῶν συμποδίζων παιδεύσεως. In laudem Baſilii.

with

with extraordinary Gifts, but it is not so since. We must with Study and Industry attain that which they were Masters of by an immediate assistance of the Spirit. We must take pains, and acquire our Knowledge in Divinity by Care and Diligence. In vain then it is suggested, that Preachers now have no need of Humane Learning. It may as well be urged that they should be Fishers and Tradesmen, for that was the Attendant of the other Dispensation. But now the Case is altered, and Acquired Learning must make up the defect of those extraordinary Endowments which were in the Apostles times. Especially now in an Age, wherein there are able Adversaries that oppose the Truth, it is fit that those whose Office it is to detect and confute their Errors, should be Men of Learning. If any of my Brethren in the Ministry would be further satisfied concerning the Usefulness of this in the Study of Divinity, they may consult St. *Augustine*'s Second Book *of the Doctrine of Christ*, Chap. 15. where this Matter is excellently discoursed of, and whence it appears that a Complete Divine must be one that hath acquainted himself with all or most of the Learned Arts; insomuch that it may be said of him (as *Jerom* saith of some of the Fathers and Lights of the Church) that * it is hard to tell which of these two is most to be admired in him, his Humane Learning, or his Knowledge of the Scriptures.

* Nescias quid in iis primum admirari debeas, Eruditionem seculi, aut Scientiam Scripturarum. Epist. ad Magn.

But

But this is not said as if there were an *Absolute Necessity* of Humane Arts and Sciences in order to preaching the Gospel; as if every one that is in that Office were indispensably obliged to be so qualified. *Bezaleel* and *Aholiab* had skill to work in Gold, but all that were employed in erecting the Tabernacle, could not do so. It is not to be denied that mean Parts and Abilities with great Sincerity and Integrity may suffice in some, and we see they sometimes prove very useful and effectual in the Ministry. The Moon, tho' void of Native Light, and tho' a small Body in respect of the Fixed Stars, yet affords more light to Men than any of them, even of the first Magnitude. Some Churchmen of weak Abilities may be more serviceable in their Function, than some of the great Lights that move in a higher Sphere. I question not but Providence may make these Persons instrumental to the greatest good: yea, we see that God hath made use of them to do considerable Service in the Church. We read that when Learning was low, and the Church was not supplied with those that excell'd in this Quality, Mean and Illiterate Persons, who were of great Honesty, were made Clergymen, and were signally useful towards the edifying of the Christians they preached to and presided over. Here that of St. *Augustine* is true, * *It is better that the Preacher should offend against the Rules of Grammar, and exact speaking, than that he should not be understood by the People.*

* Ennarrat. in Psal. 138.

All

All this is granted, and yet our Assertion is true, that Learning is of *great use* in Preaching, and that this Office can't *completely* be discharged without some measure of skill in the Tongues, and in Humane Arts and Sciences. I know it is thought by some that Preaching is an easy Work, and * every one can say something of the Scriptures, and talk upon a Text. A little Study makes a Pulpit-Man: a Bible and a Concordance and a few Sermon Notes will set him up. According to this Perswasion we see that any body is thought good enough to be employed in this Work. The most unfit and unworthy Persons are set about it. The bluntest Tools are oftentimes pickt out for this purpose, and if there be any Dull Youth in the Family, he must serve to make a Preacher.

† *Si duri puer ingeni videtur*
Præconem facias.

Preaching is but a knack, at the best, and the dullest may learn it. A *Schollar* and a *Preacher* are in common acception two things. But this is a very great mistake, unless it could be proved that Preaching among us is as easy a task as 'tis among the *Turks*, where it is only repeating certain Sentences out of the *Alcoran* every

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* Sola Scripturarum ars est quam sibi passim omnes vendicant. Hanc garrula anus, hanc delirus senex, hanc sophista verbosus, hanc universi præsumunt, laterant, docent antequam discunt. Hieron. Epist. ad Paulin.

† Mar. l. 5. Epigr. 56.

Fryday, which is their *Sunday*. These Repeaters commonly apply themselves at other times to Handycraft and Trades, which they may well do, and not hinder themselves in their other Employment.

But our Preachers have enough to do, and it will take up their whole time to do it well. This is not an Art that is soon learnt, this is not an Accomplishment that is easily gained. He that thinks otherwise, is as weak and foolish as the Man that Married *Tully*'s Widow (saith *Dio*) to be Master of his Eloquence. The Excellencies of this Nature are not to be attained in such a manner, Real inward Endowments are not purchased by outward Acquisitions, but by Personal Care and Industry. Wherefore we are to betake our selves to these; and particularly with relation to the matter now in hand, we must know that a Preacher ought to be furnished with a good stock of all kinds of Learning. He must understand all the profound Points, and all the Practical ones, and nothing must escape him. And then it will be easily granted that a considerable time must be spent in making provision for this. The *Jews* were forbid to gather the Fruit of their Trees which were newly planted: the product of the three first Years was not to be eaten. The Moral of which is this, without doubt that Novices are to stay and ripen, and not to come into Business suddenly and abruptly. Those especially who are designed for the greatest and weightiest Work, ought not to be hasty and precipitant, but to take time to concoct their rawness, and by leisure and industry make themselves fit and mature for their Di-

Divine Employment: that so at length they may be *Workmen that need not be ashamed*, that is, in respect of any *Unskilfulness* and *Unfitness*; for which some have reason to blush and be confounded. In a Preacher much Thinking and Meditating are required: and in short, the Stile, Method, and Matter of his Sermons must discover that he had been in his Study before he came into the Pulpit. And all this must be done, not to make a shew of Art, but to move and affect the Souls of Men, to work on their Spirits and Consciences, and to gain them unto God and Religion, which is the principal Design of every Preacher, and to which all the rest that I have been speaking of is but subordinate and subservient.

V. The *Fifth* Qualification of Preaching is, that it be *frequent*. We are to take all *Occasions* of instructing the People, and we are *often to inculcate* the same things. Herein we follow our Saviour, who often at the sight of a great Concourse of People, was moved to preach to them. An Opportunity was offer'd of doing Good, and he took it. To this purpose all Places were made use of by him, a Mount, a Field, a Ship, a House. And the Apostles were as willing to accept of all Opportunities of Preaching as their Master. It is recorded of St. *Paul* that *he hasted to be at* Jerusalem *on the day of Pentecost*, Acts 20. 16. Not that he was hasty to go and keep the Festival, but (as a Pious Father interprets it) he was earnest to be at *Jerusalem* at that time * because of the great re-

* Διὰ τὸ πλῆθος. Chrysost. Hom. in loc.

sort of the People thither at that Season. On this Account it was that the Apostle made such hast to be there, that he might preach the Gospel to great Multitudes of People, in hopes of doing the more good, where the Assembly is so numerous. And so we find that at other times he went to places of Publick Resort for that Reason: he was present at most of the Publick Meetings in the Cities and Towns he went to, because there was a Probability of converting more Souls, and bringing over greater Numbers to the Christian Faith. This *frequency* of preaching the Word is conformable to that Apostolical Resolution, Acts 6 4. *We will give our selves continually to the Ministry of the Word.* And it is according to St. *Paul*'s own Injunction, 2 *Tim.* 4. 2. *Preach the Word, be instant in Season, out of Season.* Not that we are to do any thing that is really and truly *out of Season.* The Apostles Words are not to be understood so, (for nothing Unseasonable is enjoined in Christianity) but he means that, upon great and urgent Occasions, Preaching may be at such times as *seem to be unseasonable.* We ought not only to *take*, but sometimes to *catch at* Seasons of doing good to the Souls of Men. Not only the usual and ordinary Times of Discharging this Office are to be embraced, but we are to make use of those that are extraordinary, if we see good reason for it.

However, This is our standing Duty, to dispense the Word of God *frequently.* And we have the Example of the most Famous Lights of the Church for this. They preached not only on the Lord's Day, but on other days of the Week,

Week, as is clear from some Passages in St. (*a*) *Chrysostom*, St. (*b*) *Augustin*, St. (*c*) *Ambrose*. In the Churches of *Alexandria*, there was preaching on *Thursdays* and *Saturdays*, saith *Socrates* the Ecclesiastical Historian, *Book* 5. *Cap.* 21. and he adds that this was the Custom of those Churches, and that *Origen* was the Man who first set it on foot. That they interpreted the Scriptures, and taught the People publickly on *Saturdays*, is attested by St. *Augustin* in (*d*) one of his Sermons, and by *Socrates* and *Nicephorus*, and other Writers St. *Chrysostom* intimates in (*e*) some places that he preached thrice a Week. And from other places it appears that he preached to the People several days together, to wit upon extraordinary Occasions, as when there were great Commotions and Distractions at *Antioch*: and sometimes in *Lent*, especially in the Paschal Week. At which time *Augustin* and *Gaudentius* preached oftner than at other Seasons, as is manifest from their Writings. This gives an account of *yesterday* and *the day before* which we meet with in (*f*) several of *Chrysostoms Homilies* on *Genesis*, and in his *Homilies* on St. *John*'s *Gospel*, and in his Sermons on the *Parables*, and other *Discourses*. And St. *Augustin* more than once

(*a*) Often in his Homilies. (*b*) Serm. Tract. 46. in Johan. (*c*) De Sancto Serm. 44. (*d*) Serm. 43. (*e*) [illegible] Pop. Antioch. Hom. in Matth. 15.

(*f*) Homil. 3, 6, 7, 8, 14. 16, 17, 18 28, 31, 34, 35, 36, 39, 40, 42, 44, 46, 4[illegible] 55, 57, 58, 59, 63, 65.

mentions his Preaching (*g*) *yesterday*. It is evident also that sometimes they preached twice in a day, as appears from St. *Chrysostom*'s First Homily concerning *Lazarus the Beggar*, and from his 9th and 10th *Homilies* to the People of *Antioch*, where he defends and applauds this practice as useful and necessary: and from his 10th *Homily on Genesis*, where he reproves those that absented themselves from his Sermons in the Afternoon, and he exhorts them to come, and not excuse their Absence by pleading that they had made themselves unfit for hearing by their Dinners. St. *Basil* in (*h*) one of his Sermons tells his Auditors that he will put a Period to it, lest by being tedious he should indispose them against the Afternoon's Discourse. This was the Practise of the Preachers of the Christian Churches of old, and there is the same Reason why there should be frequent Sermons at this day.

In general we are to know this, that the *frequent* inculcating of Divine Truths and Exhortations flowing from them is of singular use and benefit. There is the like quality observable in the *Word of God* that there is in *Rain*, which descends in unintermitted Drops, and makes some impression even on the hardest Bodies, not by its force and weight, but by its often falling. Such is the Nature of the *Word*, and therefore it is by the Holy Spirit compared to *Rain*, *Deut.*

(*g*) Qui Hesterno die affuistis. Conc. 2. in Psal. 33. Hesterno die perveneramus usq; ad istum versum. Conc. 2. in Psal. 48. & in aliis locis. (*h*) Hexamer. Hom. 8.

32. 2. and in the Sacred Language *to teach* and *to moiſten as with Rain* are expreſs'd by the * ſame Word: and it is remarkable that the *Hebrew* Word *Moreh* ſignifies both *Rain* (*Joel.* 2. 23.) and a *Teacher*, *Job* 36. 22. Which may intimate to us the Nature of teaching the Word, it muſt be *gently*, but *often* dropt and diſtill'd. There muſt be *Precept upon Precept, and Line upon Line: here a little and there a little.* The ſame things muſt be urged ſeveral times, the † Remedies muſt be often applied, the Plaiſter muſt be kept on, for ſome Time and Stay are requiſite for its Operation.

More particularly, the reaſon of frequent Repetitions is ſeen in this, that ſo many of our Hearers are ignorant and dull of underſtanding. Where Men are of mean Capacity, and have made but little Improvement of what they have hitherto heard, there we ſhall find it neceſſary to reiterate the ſame Inſtructions, and to preſs them often. And this muſt be done alſo becauſe People are *Forgetful.* They are generally diverted by Buſineſs or Pleaſure, ſo that they let ſlip a great part of what we deliver to them: which makes it neceſſary that we *repeat* our Inſtructions to them. The Book of *Deuteronomy* had its Name from this, it being thought needful to Reiterate the ſame Laws, and inculcate the ſame Injunction on the *Iſraelites* which they had before. And in the New Teſtament we

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* Jarah.

† Remedia non proſunt niſi immorentur: quis medicus ægros in tranſitu curat? Sen.

find St. *Peter* telling those he writ to that *he will not be negligent to put them always in remembrance of those things* (which he had now and before commended to them) *tho' they knew them, and were established in the present Truth*, which he now wrote of, 2 *Pet.* 1. 12. And again, *v.* 13. *I think it meet to stir you up, by putting you in remembrance.* And further yet, *v.* 15. *I will endeavour that ye may be able after my decease to have these things always in remembrance.* Which was done not only by committing to Writing his Instructions and Exhortations, but also by often Repeating and Urging them on the People, so that by that means they should be able to retain them a long time.

I am not ignorant that there may be *Excess* here, there are *Vain Repetitions* in Sermons, as well as in Prayers, that is, when they are to no purpose but to lengthen out the Discourse. Some are unconscionable Repeaters, they make the last *Sunday*'s Provision serve the greatest part of the next. A Man may pick out of Twenty Sermons Two or Three that contain all that is said in the rest. This is not fair Preaching, yea, it is very nauseous thus to repeat so often the same thing in the same Words. Others dwell too long upon one Subject: they mar the Melody of their Discourses by touching upon one String too much. Some are always Preaching on the *Reasonableness of the Christian Religion*, or *against Atheism*, as if their Auditories were wholly made up of *Infidels*. It is true, the number of Atheists is very great, but when we have sufficiently appeared against that sort of Men, I think it is too much honouring them

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and their Cauſe to be always ſpeaking of it, and them. We ſhould not take too much notice of them, but rather ſlight them: The attending to their Arguments promotes their Cauſe.

But yet, notwithſtanding this, there is very great uſe, if not neceſſity of Repeating and Ingeminating the ſame Truths, and often inſiſting on the ſame Great Heads of Chriſtianity. We do not pretend to diſcover to the World Truths that were never heard of before, we undertake not to preach a New Goſpel, but to preſs the Old one. Our main Work is to be the Peoples Remembrancers, to be conſtant Monitors to them of their Duty, to bring the Contents of it up cloſe to their Minds, and to faſten them upon them. To which end it may be ſometimes requiſite in the Cloſe of our Diſcourſe, to * *recapitulate* the moſt important Heads and Particulars we had been treating of, that our Auditors may carry away with them thoſe Brief Memorials of their Duty, which are the Sum and Abſtract of what we have delivered. And by any other good and proper ways that we can think of, we ſhould endeavour to refreſh their Memories, conſidering that the preaching of the Word was not inſtituted only to inform Men of what they were ignorant of before, but to remind them of what they knew well enough, but had

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* Ubi ad calcem Conſcionis deventum erit, brevi epilogo quo Argumentum ac Capita totius conſcionis renarret, utatur (ſc. Concionator) id enim ad captum ac fulciendam memoriam auditorum, plurimùm fecerit. Concil. Colonienſ. primum par. 6. can. 25.

forgot.

forgot. The end of Sermons is not only to Inſtruct, but to Inculcate: not only to remedy our Ignorance, but Forgetfulneſs. Whence it follows that Sermons muſt be *Frequent*. And ſo they muſt on another Account, becauſe of the Obduracy of Mens Hearts, and their backwardneſs to Practice. If a knotty piece of Timber be to be cleared, the Strokes muſt be doubled and redoubled. In a reſembling manner, when we deal with hard and obſtinate Minds, our Exhortations muſt be reiterated, our Reproofs muſt be again and again repeated, and with great force laid on.

If we conſider likewiſe, that our Hearers are not always in the ſame diſpoſition and temper of Mind, and that we can't deal with them ſo advantageouſly at one time as at another, we ſhall be forward to approve of the *Frequency* of Publick Inſtructions and Admonitions. *In the Morning ſow thy Seed*, ſaith the Wiſe Preacher, *and in the Evening withold not thy Hand, for thou knoweſt not whether ſhall proſper, either this or that*, Eccl. 11. 6. We ſhould lay hold on all times and opportunities, becauſe we know not which of them will prove moſt ſucceſsful, and at what particular and critical Seaſon we ſhall be able to move and affect our Hearers to good purpoſe. Wherefore let every Occaſion be made uſe of; and we ſhould rather exceed, than fail on the other hand. It would not be unſeaſonable to diſtribute our publick Exhortations among the People, not only on the Lord's Day, but at other times, as on days of *Solemn Faſting*, and *Thankſgiving*, or on the account of any Great and Remarkable Occurrence that is to be im-

improved for the Benefit of Mens Souls. Sermons that are preparatory to the *Sacrament* of the *Lord's Supper* are of excellent use; and I do not see why there may not be sometimes at the celebrating of the *other Sacrament*, the like practice, to remind Men of their particular Duty on that occasion; especially seeing the generality of Persons are so neglectful in that matter. And I apprehend that at the *solemnizing of Matrimony* some good Admonitions from the Pulpit would be very useful, to direct Persons to a proper demeanour of themselves in that State of Life. And other Opportunities of Publick Instructions might be wish'd for. For I think we are tyed up too close, not to be permitted to exercise this Office in any part of the Week, if occasion be.

But above all, *Funeral Sermons* are of singular use, for the administring solace to the Friends and Relations of the deceased, and assuaging their immoderate Grief, as also for commemorating the Vertues of the Departed, if they were Eminent for Goodness and Holiness, and for exciting the Hearers to imitate them. This sort of Funeral Entertainments was usual in the first Ages of the Church (of which we are ascertained from the Writings now extant of *Gregory Nazianzen*, *Jerom*, *Ambrose*, and sundry other Fathers) and they ought to be continued still, if they be rightly performed, that is, if none but those whose Lives we are sure were Religious and Exemplary, be the Subject of our Praises, and if we never prostitute our Calling in the commending and applauding of those of another Character,

racter. There hath been a great failing here, for some seem to have for this Occasion a Set of Praises, and like the common Herse Cloath it serves at all Funerals. There are so many Vertues and Good Qualities which they intend to run thro', and they resolve to make those Persons owners of them when they are dead, who had little or nothing to do with them when they were alive. To make up the Panegyrick, they must be so exorbitant as to borrow Encomiums from those that really deserve, and apply them to those who do not. I was never forward to promote Orations on the Dead, because it so frequently proves a Mercenary Employment: yet I have not wholly baulk'd this Subject, because Examples are very forcible, and this Degenerate Age hath so few Patterns of Vertue and Goodness. I was willing therefore to lay hold upon a Good Example, when it was offered to me, and to commend it to my Hearers. Yea, I have not refused to take notice of the least Instances of Piety and Sanctity, that so Religion might be encouraged, and the meanest Essays of it might receive a due Commendation and Testimony. But the chief and main end of Sermons at Funerals is to remind all of their Frail and Mortal Nature, and to exhort them to make good Use of their short Life; that when this is expired, they may enter into an immortal and endless State of Happiness. On this account these Discourses should not be laid aside, they having a vast influence on People at such a time, when their Minds are tractible and flexible, when their Hearts are softned and mellowed with Grief and Com-

Compaſſion, and when they are moſt capable of Divine Impreſſions.

Again, Preaching ſhould not be Rare, becauſe of the great Importance of the Matters diſcours'd of. For where the Subject is very weighty, there all Wiſe Men allow a frequent handling of it. *As we ſaid before, ſo ſay I now again*, ſaith the Apoſtle, *Gal.* 1. 9. A Preacher may deliver the ſame thing *again*, he may at ſeveral times inſiſt upon and enforce the ſame Doctrines, becauſe they are of the higheſt Concern. They cannot be ſufficiently urged, if we conſider the Worth and Excellency of them.

Next, There ought to be frequent Preaching, becauſe there muſt be frequent Hearing. It is requiſite that our Bodies be daily ſupplied with Meat and Drink: there is the like neceſſity for the conſtant receiving of our Spiritual Suſtenance, that our Strength, Growth, and Activity may be promoted. We are told that * there are ſeveral Animals that live a great while without Nouriſhment, but then we are alſo told that they are dull, flegmatick and unactive Creatures. Which may be applied to the preſent Caſe, for tho' thoſe that are careleſs and unactive in Religion content themſelves without frequent ſupplies of ſpiritual Food, yet none that are lively and ſtiring, and delight to make great progreſs in Religion can be without a conſtant recruit. *They deſire the ſincere Milk of the Word, that they may grow thereby:* they come often to hear, that they may inceſſantly practiſe.

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* Fortun. Licet.

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Lastly, Let the Dispensers of the Divine Word be invited and encouraged to exert their Office with great Assiduity and Constancy, because they will hereby improve their Talent. The Nurses Breasts afford the more plenty of Milk by their being drawn. The oftner we dispense that *sincere Milk of the Word* (as we find the Apostle stiles it) the more able are we to do it, and the faster doth it increase upon us. We need no body to tell us that Exercise facilitates Action: and besides that it doth this in its own Nature, it hath the same effect by the Divine Blessing. This excellent Art which I am treating of, advances every day by Use: the more it is exercised, the greater Perfection it hath. We add to our Stock by a continual Trafick, and whilst we teach others, we improve our selves.

These are the Reasons why the Preaching of the Word should not be seldom performed. Tho' I know there are those who would be well contented if our Ministers enter'd their Pulpits, as the High Priest among the Jews did the Holy of Holies, once a Year only. Or at least, they would rest satisfied if Preaching in *England* were as seldom as it is in the vast Kingdom of *Russia*, that is, twice a Year (namely, on New-Years-day, and *John Baptist*'s) excepting only an Homily sometimes out of St. *Chrysostom*. If we may give credit to a late * Writer, there are no Sermons at all in the *Abyssine* Churches, only

* Ludolph. Hist. Abyss.

Prayers

Prayers and Reading the Scriptures. And the time was when Preaching was very rare with *us*: and the Church-Walls were the beſt Preachers, as when Texts of Scripture, were written and painted there, which was firſt practiſed in King *Edward* the Firſt's Reign. But it is a ſingular Proof of the Divine Goodneſs and Favour to us now, that *great is the Company of Preachers*: and no Nation under Heaven abounds with this Bleſſing more than we.

VI. Sixthly, This Office muſt be managed with great *Diſcretion* and *Prudence*. It was long ſince obſerved * that there is no Creature ſo Moroſe and Froward, and ſo hard to be pleas'd as Man, and conſequently he is the moſt difficult to be Managed and Governed. Wherefore here is room for *Prudence* to exert it ſelf, and to order every thing ſo diſcreetly with reference to the Perſons we tender our Inſtructions to, that our whole Performance may be the more acceptable to them. We muſt, according to the Apoſtle's Example, *teach every Man in all Wiſdom*, Col. 1. 28. that is, with the greateſt Art and Skill to move and influence upon them. There muſt be this *Wiſdom* and *Skill* ſhewed in the ſeveral Particulars that were ſpoken of before, there muſt be a *Diſcretion* to govern them all. But now I will mention ſome more Proper and Direct Acts of Diſcreet and Prudent Management which muſt be obſerved in our Diſcourſes from the Pulpit. The Gene-

* Nullum animal moroſius eſt, nullum majore arte tractandum quàm homo. Sen. De Clement. lib. 1.

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ral Rule is this, that what we deliver muſt not only be good and laudable in it ſelf, but it muſt be Suitable and Pertinent. But the more Particular Directions are theſe; A Preacher ſhould accommodate himſelf to the *Thing* he treats of, to the *Perſons* he ſpeaks to, to the *Occaſion* of his Diſcourſe, and likewiſe to the *Time*.

The firſt Rule of *Diſcretion* and *Decorum* is this, that the Diſcourſe be pertinent to the *Subject* which he undertakes to treat of. I ſpeak this becauſe there are ſome that divert their Hearers with needleſs Digreſſions. They hook in what they pleaſe into a Sermon. They might as well have taken any Text as that they do, for the Text and their Diſcourſe are nothing akin. Such act very indiſcreetly, for tho' the Diſcourſe be never ſo Learned and Good, yet it is Impertinent, which argues Indiſcretion, and that of ſo high a Nature that it makes what they ſay unacceptable to all Wiſe Men. A Preacher ought not to hale into his Sermon things that are foreign to his Matter before him, tho' they be in themſelves good and excellent. There is a time to treat of all things, but let us do it in Order and Seaſon. If they lie not in our Way, we are to ſay nothing of them.

Not that all Digreſſions are to be abſolutely condemned, becauſe they may *ſometimes*, and *on occaſion* be made uſe of, but they are never to be indulged. There are ſome Good Authors that have been guilty of Excurſions: ſo *Pindar*'s *Odes* conſiſt more in them than in the main Subject. *Plutarch* is Happy in his Digreſſions. *Montaign* ſtarts

ſtarts out of the way to good purpoſe ſometimes. St. *Auguſtine* converted a *Manichee* by falling into a Diſcourſe againſt thoſe Hereticks, tho' (as he confeſs'd) it was alien from the Matter which he was preaching about. A Man may be permitted to go a little out of the way, to put others ſo happily into it. *Latimer*, when he was Old, had a Text that ſerved for all Purpoſes, *Whatſoever things were Written afore-time, were written for our learning:* he could bring any Subject or Place of Scripture under this Head. Dr. *Jackſon* was an admirable Perſon, and one of excellent Notions and Reading, yet his Diſcourſes generally fly off from his propounded Matter or Text: tho' this muſt be ſaid, that when he digreſſes, he ſaith greater things than ſeveral others when they ſtick to their Subject. But however, neither he nor any other Man is to be an Example to us in the way of Roving: for Impertinency is a Fault, whereſoever it is. He that ranges and flies out, and keeps not to his Matter, is juſtly to be blamed.

And ſo is he that alledges Texts impertinently, as is the manner of ſome: they ſolemnly quote Chapter and Verſe, but fooliſhly miſapply them: they quote Scripture, tho' it be nothing to their Purpoſe. Whatever theſe Perſons may think, this is a great Abuſe of the *Bible*, yea, I may deſervedly call it, a Prophaning it: for a Man may ſpeak Scripture, and yet be Prophane. The Words of *Auſonius*'s Obſcene *Feſcenine* are taken out of *Virgil*, a ſober Author. A Man may borrow Phraſes and Expreſſions out of the Holy Book, and yet abuſe them. We ſee among the *Enthuſiaſts* that Nonſenſe is dreſs'd up in

Scripeure Phraſe, and they talk the Language of the Inſpired Writers, and yet there is not a Word of God in all they ſpeak. To avoid this Miſcarriage, let the Preacher take care of one thing, that is, to be Pertinent: and then both the Scriptures that he cites, and the Diſcourſe that he inſerts them into, will be ſuitable and agreeable. Let him not run away from his Text, nor ramble from the Matter which it naturally ſuggeſts to him: but let him cut off all Superfluous things, and ſuch as have no cognation with the Subject he hath before him. It is the great Skill of a Preacher, and 'tis the great Grace of Preaching to keep cloſe to the Argument. And he that obſerves this Rule, is *a Workman that needs not to be aſhamed.*

Secondly, A Preacher muſt uſe *Diſcretion* in accommodating his Diſcourſe to the *Perſons* he ſpeaks to. This contains in it theſe two things, that he treats Men according to their *inward* and *mental*, and alſo according to their *outward* and *worldly* Condition. Firſt, The Prudence of a Miniſter diſcovers it ſelf in differently treating Perſons according to their Inward and Spiritual Condition. He ought to conſult the Ability or Weakneſs of thoſe he hath to deal with, and accordingly to apply himſelf to them. This Inſtance of Prudence was viſible in our Infallible Inſtructer, *he ſpake the Word unto them, as they were able to bear it*, Mark 4. 33. All Auditors are not alike, and therefore he ſuited his Doctrine to their different Capacities and Conditions. *I have yet many things to ſay unto you, but you cannot bear them now*, ſaith our Lord

Lord at another time, *John* 16. 12. He forbore to deliver some Doctrines to them, because they were not capable of receiving them. His Apostles and Disciples thought that his Kingdom should be a Temporal one (for that was the *Jewish* Notion of the *Messias*) and he suffered them to keep that Perswasion for a while, and did not suddenly correct them for it. For he knew they were not able to bear the contrary Opinion, and therefore he connived at them, and by degrees labour'd to rectify their Conceptions. So we find him using an Obscure way of delivering himself in some places, and perplexing his Discourse, and speaking ambiguously, because he would not be understood at present. And the reason of it was because those he spoke to were not fit to receive his Doctrines, if they were delivered in plain and downright Terms.

And this Prudence was used by the Apostles, they adapted their Discourses to the different Conditions of those they preached or wrote to. They always observed a Congruity and Fitness in what they propounded. But St. *Paul* was most eminent for this, as his Writings clearly demonstrate. He propounds to the *Corinthians* the Double Method which he uses in the discharge of his Ministry, and wishes them to look to their Behaviour: for accordingly as he finds that, he intends to proceed either Mildly or Roughly. *What will ye? shall I come unto you with a Rod, or in Love and the Spirit of Meekness?* 1 Cor. 1. 21. He will be a Boanerges or a *Barnabas*, a Son of Thunder, or a Son of Consolation, as their carriage requires.

He tells the *Galatians* that he must *change his Voice*, Gal. 4. 20. that is, he must be sharp or mild, rough or smooth as he sees occasion. He acquaints others whom he writes to that *he speaks to them after the manner of Men, because of the infirmity of their Flesh*, Rom. 6. 19. that is, he suits himself to their Capacities, because of their Weakness in Spiritual Things. This Ministerial Prudence he further discovers in what he saith in another place, *I have fed you with Milk, and not with Meat, for hitherto ye were not able to bear it, neither yet now are ye able*, 1 Cor. 3. 2. The meaning is, he consulted their Weakness, and condescended and stoopt to it in the manner of his Preaching. And this Prudence ought to be discernable in every Minister of the Gospel; as he finds his Auditors, so he must manage his Applications to them, and accommodate one part to the weak, and another to the strong.

The Apostle *Jude* gives the same Direction, 22, and 23 *Verses* of his Epistle, *Of some* that are seduced and corrupted *have compassion*, use them mildly, rebuke them gently, *making a difference* between these and those that follow, *and others save with fear*, proclaim the Terrors of the Lord to them, rescue them by harsh Means, *pulling them out of the fire*, freeing them from the Danger and Misery they are in by severe and sharp dealing with them. If this Advice was given to private Christians (as 'tis here) it much more belongs to the Publick Guides and Overseers of Mens Souls. They by vertue of their Office and Function are to treat Sinners according to their Condition, they are

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to be Mild and Gentle to those that are tractable, but towards those that are obdurate they are to use Severity. *Alcali's* or *Acids* are to be administred by them, they must be sweet or harsh according to what they see in the Persons they have to do with. It is a Rule to be observed by Preachers, saith one that was a Master in that Faculty, * They must neither exasperate Mens Minds by being too Rigid and Severe, nor make them proud and insolent by too much Lenity and Submission, but prudently and warily observe a Mean as to both these in their speaking. And this further is to be considered by them, that all Sins and Sinners are not alike. Some offend out of Ignorance, because they know not their Duty; and some out of Inadvertency and Carelesness, because they mind it not; and others out of Wilfulness, because they resolve to be vicious. Now, here is Wisdom to distinguish between these Persons, and to deal with them accordingly.

So likewise as to the Persons that are to be Reproved, great Discretion is to be used. *Nathan* surprized *David* into an acknowledgment of his Fault: by a Parable which he propounded, he forced him, before he was aware, to pronounce Judgment against himself. Thus Great Persons are to be wisely prepared to receive Reproof. And whether they be of a higher or lower rank whom we reprove, we must al-

* Μήτε τῷ σκληρῷ τραχύνειν, μήτε τῷ ὑπεσαλμένῳ καταπαίζειν, ἀλλ' εὐλόγως ἔχειν περὶ τὸν λόγον, μηδέτερα τὰ μέτρον ὑπερβαίνοντας. Greg. Naz. Orat. coram Concil. Constantinop.

ways shew our selves tender of their Reputation, and give them a full Proof of this, that it is from Compassion, and not from an intention to expose them to Shame, that we mention their Faults to them. And in order to this, we shall do well to look into our selves, and to take notice of our own Failings and Defects. For God hath made the Speaker subject to the same Infirmities with the Hearers, that by this means there might be a Bridle on our Tongues to check us from an inordinate and too bitter inveighing against the Offences of others. And in several other respects I might shew how we ought to have a great regard to the Conditions of the Persons we speak to.

And the Reason of it is plain, because of the great Difference that is between some Hearers and others. See how it is in the Bodies of Men: according to their Constitution, or what they have used themselves to, their Abilities alter. A Turk will eat an Ounce or two of *Opium:* but half a Quarter of it will kill another Man. Physitians use not the same Medicines for all, for all are not equally capable of them. So Minds, as well as Bodies, are of a different make, and consequently are not able to bear the same thing: and therefore we must not treat them alike, if we design to do any good upon them. A Minister is, as the Apostle saith of himself, *a Debtor to the Wise and the Unwise*, Rom. 1. 14. His Office obliges him to preach to all sorts of Persons, weak and strong, ignorant and knowing, scrupulous and confirmed, humble and proud, meek and obstinate, desperate and presumptuous, and he must influence

fluence upon all these by different Ways and Methods. He must, as the Apostle's Example invites him, *become all things to all Men.* Yea, he must, as the same Apostles did in the like case, *be crafty, and catch them with guile,* 2 Cor. 12. 16. Sometimes not the best Reasonings, but those that are Popular and most Plausible are to be used. When we deal with those that are weak, 'tis lawful to use Arguments that are none of the strongest, for these will prevail more than the most Solid and Accurate Discourses. For as the late Bishop of *Worcester* well remarks, * *There is a Closeness and Strength of Reasoning which is too elaborate for common Understandings.* We must remember that we have *Sheep* and *Lambs* to feed, as our Saviour reminded St. *Peter*: and we must wisely and prudently distribute to both their particular Provision.

Nay, † The same Persons must not be applied to after the same manner always. It is with Instruction as 'tis with Medicines sometimes, by being often used they lose their Operation, therefore they must be changed. ‖ A Pastor and Teacher must be various, he must make use of Diversity of Arguments and Applications. It is a Rule in Husbandry, not to sow the same sort of Grain several Years together

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* D. and *R.* of Paroch. Clergy, p. 30.

† Οὐ πᾶσι τὰ αὐτὰ ἁρμόττει βοηθήματα, ἐδὲ πάντες τῶν αὐτῶν θεραπεύονται. Ibid. Pel. l. 4. Epist.

‖ Ποικίλον εἶναι δεῖ τὸν ποιμένα καὶ διδάσκαλον. Cedren. Hist. Comp.

on the same Land, and the like is to be observed in sowing the spiritual Seed, we must change the kind of grain, and sow such as the Soil at present requires. *Every Scribe that is instructed unto the Kingdom of Heaven*, that is, every Minister that is fitted to preach the Gospel, *is like unto a Man that is a Housholder, who bringeth forth out of his Treasure things new and old*, he furnishes his Guests with all Provisions that he knows will be acceptable to them, new as well as old.

Secondly, The Prudence of a Preacher is seen in his different applying himself to the *Outward Quality*, *State*, *Condition* and *Denomination* of Men in the World. If he discourses before Magistrates, then it is proper to suggest things that belong to their particular Case. If before other Great and Rich Men, and Persons of Quality, his Subject and his Stile must in some manner discover what rank of Persons he preaches to. If to meaner Persons, and to plain Countrymen, the way of handling his Matter it to vary, and he must make a difference between a Country Village and a Higher Auditory. It is observable that St. *Augustines* Sermons are the plainest and easiest of all his Works, because he preached in a little City to Labourers, Traders and Seamen: but on the contrary, St. *Chrysostom* and St. *Ambrose*, who preached in great Cities, delivered themselves with more of Pomp and Ornament. It would be a ridiculous thing to inveigh against Luxury, and affecting of Dainties, and too costly and splendid Apparel in a Country-Church, in a poor Parish

rish where they are rather like to starve, and go in Rags. So in an ordinary and plain Audience to preach of Obscure and Subtil Points, and to be prodigal of *Greek* and *Latin*, would be very absurd and impertinent. It is vain Ostentation and unmannerly Learning to shew ones self indifferently skill'd in a Science or two, and three or four Languages, whether any one present understand them or no. And the same may be said of History and all Polite Learning, which are never Commendable and Acceptable but when they are useful and seasonable: and 'tis certain they can't be so among Peasants and mean Auditors.

But if there be a mixt Congregation, then his Discourse must be mixt, that is, some part of it in such a plain and easy Stile as the meanest may understand, and something of an higher Nature. The Character which *Gregory Nyssen* gives of *Basil* the *Great* is worth taking notice of, * "He preached, saith he, in a great Church "to a great Auditory, and yet framed his Di- "scourse according to the understanding of the "People. In so vast a Congregation there were "some that had insight into sublime Points, "but the most of his Auditors were illiterate "Persons, and were not capable of subtil and "profound Doctrines, and therefore he betook "himself to an easy and simple way of speak- "ing, and for the most part accommodated "himself to the Capacity of his Hearers, yet "so as his Discourses savoured of Learning and

* In Hexaëmer.

"Philoso-

" Philosophy, and thereby he gave satisfaction " to the more Knowing and Skilful. Whence " it was that his Sermons were understood by " the Unlearned, and admired by those that " were of Skill. This is the true Standard of Discoursing where the Auditors are mixt. The Preacher is to be so plain as to be apprehended in the main by the meanest: and he is to be so Learned as to gratify the most knowing. It is a very foolish and unaccountable thing in some to blame the Preacher, because he hath some things which are above their Capacity, whereas they should be thankfully sensible of the chief Parts of his Discourse which are plain and easy, and exactly levell'd to their Understandings: and they should not be displeased that some things are delivered which may be of use to others, tho' they can't apprehend them. So on the other Hand, some Persons of greater Capacities than others are apt to think meanly of those Discourses which contain ordinary and common things in them, whereas they should be content that those of ordinary Capacities should have things spoken to them that are not out of their reach, but are for their Edification. One would think this should not be disputed and questioned, because of this one thing, namely, the Mixture that is in most Assemblies. These are composed of Persons of different Sizes and Abilities, of different Ranks and Qualities, and therefore it is unreasonable to require that the Sermons preached to them should be all of a Piece. There are Hills and Vales, Heights and Descents in the Sacred Writings: one while the Prophets tread on the plain level Ground,

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and at another time they are got up to the top of the Pike of *Teneriff*. And why then may not the Preachers of the Word do the like, in those Assemblies that are made up of different Hearers? Miscellaneous Sermons are agreeable to a Congregation that is mixt.

Thirdly, It is a necessary part of a Ministers *Discretion* to suit his Discourse to the present *Occasion*, *to speak a Word in Season*, to entertain his Hearers with a proper and suitable Subject. As at a time set apart for Thanksgiving and Rejoycing, such a Theme is to be chosen as is agreeable to it. At a time of solemn Fasting and Humiliation we must observe the same Rule. And so for any other Publick Occurrences and Emergent Occasions, they call for Discourses that are suitable, and to the present purpose. Let a Man talk never so excellently, yet if he fails in this, he is despised, and that deservedly. As he (I remember) who Preach'd on a *Fast-day* in the time of the *Dutch* War on that Text, *Nicodemus said unto him, How can these things be?* And he was not much more to the purpose, who at a *Funeral* entertained the People with a Discourse upon *Perjury*. Nor did he much consult the Occasion, who lately before the Judges took that for his Text, *Judge not, that ye be not judged*, for there was merely the Word *Judge* that seem'd to be seasonable, and yet when we find that *Judging* is condemned in the Text, it looks like an Affront to those he preached to. This Impertinency is a great Blemish in any Preacher, as I have shew'd before, when I prov'd that it is part of *Good Learning*

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to know how to give a Discourse a right Turn, and to speak to the Matter in hand. But at present I have considered it as 'tis a part of *Discretion.*

Fourthly, The *Time* which is to be taken up in the Exercise of Preaching falls under the consideration of a *Prudent* Dispenser of God's Word. There is Discretion in measuring out his Discourses to the People, that they be not too short, or too long; not too scanty, nor too Prolix. They must not be the former, because too much Brevity may prove obscure, and we shall not have Time sufficiently to open and explain the Points undertaken. Besides, to be very brief, is a slighting and affronting the Hearers, a putting them off with Poor Morsels and Fragments. This is not feeding, but starving the flock, or doing that which is next to it. On the other side, Prudence will dictate that a Sermon should not be of an Immoderate Length. As we must not starve, so we must not glut our Hearers. Let a Man Discourse never so well, yet if he be Overlong and Tedious, he spoils all. Be the Subject never so acceptable in it self, yet if it be insisted on to an extreme length, it is disrelished.

And if we enquire into the Rise of this Prolixity, we shall find that it proceeds from one of these three unacceptable things, Affectation, Carelessness, Impertinency. First, This fault flows sometimes from *Affectation* and *Singularity.* There are those that love to spin out their Discourses to an unsufferable length. They affect to use Circumlocutions, to eke out their Mat-

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ter, and they never think they have ſaid enough. But this is not the true and genuine way of treating our Auditors. All natural Motion is in a Strait Line. Nature intends Brevity, not going about. So it is here, 'tis unnatural and affected to be overlong, and it is always puniſhed with the diſlike of the Hearers. Thus *Plutarch* tells us that the *Lacedemonians* baniſhed an Orator, becauſe he boaſted that he could ſpeak a whole day upon any Subject. Again, the Pulpit Prolixity hath its riſe from the *Careleſneſs* and *Negligence* of Preachers in compoſing their Diſcourſes. The Stuff is coarſe, and not well wrought, and therefore they can afford the larger Meaſure. They would pare off thoſe Superfluities, if they would take *Pains* to reviſe them. But they will not give themſelves time to make due defalcations, and ſo to bring their matter into a leſſer compaſs: and thence it is that their Diſcourſes ſwell to an exorbitant bulk. Of this Careleſneſs, and of that Affectation before mentioned we had an Example not long ſince, in one who was ſo Long-Winded in his Sermons and other Exerciſes that he became Ridiculous.

There is another Cauſe likewiſe of this undue Lengthening out of Diſcourſes, and that is *Impertinency*. Thoſe that laſh out into Matters that are nothing to the Purpoſe, are generally Long-winded. They muſt ſpend a great deal of time in making their needleſs Tours and Circles, in ſpinning out their ſorry Matter by needleſs Repetitions. Good Senſe and Reaſon lie within a moderate compaſs, but Nonſenſe and Ramble are endleſs, and without limits.

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In a Word, this Observation holds true, that those that are Impertinent are Tedious.

But this which I have said is not intended to tye down Preachers to certain Dimensions in their Sermons. As if there were a Common Market Measure, which they must neither exceed, nor fall short of. No: there is no absolute Confinement here, for there may be occasion, at some times, as on days of Fasting, and Extraordinary Solemnities, to insist with an unusual length on the Arguments which those Seasons suggest to us. But for the ordinary and usual way, I may assert this, that in prudence we should take care not to go beyond the Time which we think will be sufficient for our selves, and acceptable to the People. The Antient *Fathers* particularly mention the space of an *Hour*, as the Just Measure of their Sermons. *Cyril* in his *Catechetical* Exercises more than once expresly assigns this to be the limits of that time which was alotted him to discourse to the People in. So St. *Augustin* in his Sermons lets us know this was the boundary of his Discourses. And we read that when some of the Fathers exceeded this portion of Time (which was very rare) they excused themselves, and deprecated the displeasure of their Hearers. We learn from this Antient Practise never to tire our Auditors, never to enlarge and amplify Immoderately, tho' it be on the best Subject. Many a Good Sermon hath lost its Vertue by the Preachers stretching it out too far: for the Delight of Hearing is taken away by long and tedious Discourses. Now, a Preacher must wisely order it that his Hearers may ever attend upon

upon him with Delight, and therefore they must not be wearied with hearing, but must be sent Home with an Appetite. If he finds that his Matter exceeds, he must break off, and defer it till another time, to raise Expectation, rather than go on, and thereby clog his Hearers. I will conclude this Head with *Luther*'s Determination of the Point, * One of the Qualities and Properties of a Preacher, saith he, is to know when to make an end.

Other acts of *Prudence* there are required in him, and this among the rest, that he be no *State-Critick*, that he meddle not with the Affairs belonging to the Secular Powers. Some will read Lectures of Law, and dictate Rules of Politicks, and concern themselves in Matters of the Government, but this doth not become the Pulpit, it is no work proper for that place. Such Persons abuse the Office of a Divine, and forget that the Pulpit and Council-Board are two different things. But yet it is a great act of Wisdom and Discretion (as well as of Plain Indispensible Duty) to preach Loyalty and Obedience to Rulers, to call upon the People to submit to all the lawful Commands and Injunctions of our Superiors. We are to *put them in Mind to be subject to Principalities and Powers, to obey Magistrates*, Tit. 3. 1. And the rather because Men are enclined to be Libertines, and to shake off all Subjection, and they would live without Confinement and Restraint. Besides, they are apt to be Proud and Assuming,

* Coll. Mensal.

and

and to Envy the Highneſs and Greatneſs of Sovereign Heads: their Hands ſhake becauſe there is not a Scepter there: and the Purple of Princes makes them look Pale and Wann. Upon theſe Accounts we are to take Occaſion frequently to inculcate Obedience to Kings and all that are in Authority, as a Chriſtian Duty. When our Biſhops ordain Deacons and Prieſts, they always take care that the Article of the *King's Supremacy* be ſubſcribed to by the reſpective Perſons who come to be admitted into thoſe Holy Orders. And ſo Biſhops at their Conſecration take the Oath of Supremacy. And every Clergyman, in order to Inſtitution into a Benefice, is obliged before the Biſhop to take the ſame Oath, and alſo that of Allegiance. Our Church alſo hath made this her Firſt *Canon*, that all Preaching Miniſters ſhall remind their People of their Duty of *Allegiance* in a Solemn Manner four times a Year at leaſt. Thus Obedience is become our ſettled Duty, as well as it is matter of our Prudentials.

Finally, The Religious Oratour muſt give Proof of his *Wiſdom* and *Prudence* in ſtriving to *pleaſe the People, for their Edification.* A Preachers Commendation, as well as that which *Horace* gives of another ſort of Men, is that he *mingles Profitable and Sweet together.* Which is the thing that St. *Paul* was eminent for, and by which he did ſo much good in the Church, *I pleaſe all Men*, ſaith he, *in all things, ſeeking the Profit of many, that they may be ſaved*, 1 Cor. 10. 33. A Preacher's Diſcourſe muſt be ſo modelled and ſhaped as to have ſomething in it to delight

delight and edifie all that hear it. Then a Sermon will be right *Manna*, it will taſt as every one would have it: it will pleaſe every Palate. This is the Great Art and Myſtery of Preaching. Here let a Miniſter be ſure to ſhew his Skill and his Diſcretion.

VII. Seventhly and Laſtly, If he would have his Preaching Effectual, he muſt take Care of his *Life* and *Manners*. Whilſt he inſtructs others, he muſt not forget to teach himſelf. He muſt live according to that Holy Book out of which he Preaches. Yet before I proceed, I would inſert this Caution (for the right underſtanding of what I ſhall ſuggeſt afterwards) that it is not to be expected that Miniſters ſhould be wholly free from thoſe failings which they correct in others. They are but Men, and therefore are liable to the ſame Temptations, and (as conſequent of that) are ſubject to the like Paſſions and Infirmities with others. Yea, Satan ſometimes doth more eſpecially procure their fall, thereby to bring a Scandal on the Sacred Miniſtry of the Church, and to endamage Religion it ſelf. But no wiſe Man will think the worſe of Religion and the Miniſtry for this, but will obſerve hence the Apoſtle's words verified, *We have this Treaſure in Earthen Veſſels*, this Excellent and Divine Office is in the Hands of Men, and not of Angels, frail and weak Perſons, incident to many Offences and Miſcarriages. But theſe being heartily repented of, the Perſons become more Uſeful and Zealous in the ſervice of the Church. *Then will I teach Tranſgreſſors thy Ways*, ſaith the Royal Prophet,

Ps. 51. after he had in that Psalm mentioned his gross Offence against Heaven, and shew'd himself a Penitent. St. *Paul*'s Preaching was not the less Authoritative because he had before persecuted the Church. St. *Peter*'s Exhortations were not any whit disparaged by his former denial of Christ.

Having premised this, I now go on with what I propounded, that a Preacher must be a Man of a Holy Life. The Inscription which *Herodotus* saith was on an *Egyptian* King's Tomb should be a Minister's Motto, * *Look upon me, and be Religious.* There should always be that in a Clergy-mans Life which is able to teach Goodness effectually. And what is that, but observing his own Precepts, and acting according to the Doctrines he preaches? *Take heed unto your selves*, that is, your Lives and Behaviour, is the great Apostle's Advice to the Ministers of the Gospel, *Acts* 20. 28. And to one of them particularly he gives the same, *Take heed unto thy self*, as well as to *thy Doctrine*, 1 Tim. 4. 16. Act and Live according to what thou sayest. And he had said before, *v.* 11, 12. *These things command and teach: be thou an Example of the Believers.* Be careful to joyn these together. And the same Apostle tells us, that as a Pastor or Bishop must be *apt to teach*, so he must be *blameless*, 1 Tim. 3. 2. He must put his Sermons in Practice, he must by his Exemplary Life commend goodness to others. And again, we find Teaching and Practising joyned together, 2 *Tit.* 7. *In all things shew thy self a Pat-*

* Εἰς ἐμὲ τις ὁρέων, εὐσεβὴς ἔσω. Lib. 2. cap. 141.

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tern of Good Works; *in doctrine shewing incorruptness*. And from sundry other express places it is evident that a Preacher must *do* as well as *teach*: he must back his Doctrine with Example.

The Writings and Discourses of the Antient Fathers and Preachers of the Church are very plain and pressing to this purpose. *Clement's Constitution of the Apostles* having many remarkable things concerning the Life and Behaviour of Ecclesiasticks: and tho' perhaps 'tis a spurious Piece, yet some of the Rules delivered in it are of great use, and may upbraid the Lives of too many Churchmen. *Lactantius* (the Christian *Tully*) hath a very pithy Saying to this purpose,* *The Doctrines which we teach cannot have any effect, unless we first put them in practise.* St. *Jerome* in an Epistle of his, where he lays down the Duty of Clergymen, hath this among other excellent Passages, † *Let not thy Actions confound thy preaching*; *lest, when thou speakest in the Church, any one should tacitly reply to thee, Why then dost thou not do what thou sayest? The Mouth and Heart, and Hands of a Minister of Christ should agree.* St. *Chrysostoms* Orations or (as they are commonly called) Books concerning the *Priesthood* do admirably inforce the necessity of a Preachers good Example. It was said by *Gregory Nazianzen* concerning *Basil* the *Great*, that famous

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* Non possunt quæ doces habere firmitatem, nisi ea prior feceris. Instit. l. 4. c. 24.

† Non confundant opera tua sermonem tuum: nè cùm in Ecclesiâ loquaris, tacitus quilibet respondeat, Cur ergò quæ dicis ipse non facis?—Sacerdotis Christi os, mens, manusq; concordent. Ad Nepotian. 2. Epist.

Pillar of the *Greek* Church, that as *he thundered in his Doctrine, so he lightned in his Life* and Conversation. St. *Ambrose* hath (*a*) a Treatise well worth the perusal of Divines, to direct and settle their Lives And *Prosper* hath another, (*b*) where he describes the True Clergyman, and sharply reproves the Lazy and Vitious Priests. The famous *Egyptian* Bishop hath abundance of excellent Passages, in his incomparable *Epistles*, belonging to this matter. (*c*) *Join Words to your Actions, and Actions to your Words*, saith he. (*d*) *Not the pronouncing of so many fine Words, but the real Practising of them renders a Man a True and Zealous Votary of the Divine Institution of Christ.* (*e*) *The Life and Profession must go hand in hand.* (*f*) *The Auditors are not to be inveigled with bare Words, but those that see and observe us are to be drawn by Example and Practice: for the Manners, not the Speech of him that perswades are venerable.* *Theophylact* on those Words, *Luke* 24. 19. *He was a Prophet mighty in Deed and Word*, hath this brief Gloss, First is mentioned his *Deeds*, then his *Words*, for no Words of a Teacher are firm and solid, unless he first shews himself by his Deeds. There are very seasonable Lessons for the Clergy in the Book of *Ecclesiastical Offices* written by *Isi-*

(*a*) De fugâ seculi. (*b*) De Vitâ Contemplativâ.
(*b*) Πρᾶξις λογικῶς καὶ λέγειν πρακτικῶς. Isid. Pelus. Ep. lib. 1.
(*d*) Οὐ ῥημάτων ἀπαγγελία· ἀλλὰ πραγμάτων διακονία τὸν τῆς θείας παιδεύσεως ζηλωτὴν ἀποφαίνει. Ibid.
(*e*) Χρὴ συμβαίνειν τῷ λόγῳ τὸν βίον ἔχειν. Lib. 4.
(*f*) Οὐ τῇ φράσει χρὴ καλλωπίζειν τοὺς ἀκροωμένους, ἀλλὰ τῇ πράξει χειραγωγεῖσθαι τοὺς θεωμένους· ὁ τρόπος γὰρ ἐστὶ τὸ πειθανὸν ὁ διδάσιμος, οὐχ ὁ λόγος. Lib. 5.

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dore Bishop of *Sevil*. *Gregory's Pastoral* is another Book that gives an account of the Duty of a Minister of the Gospel. And our Church in her Office of *Ordering of Priests* hath very plain and godly Admonitions on this Head. And all agree in this, that a Holy and Exemplary Life is indispensible in the Publick instructer of the People.

It seems this hath been a common and received Notion among all Wise People, that he who speaks to others, and intends to perswade them, ought to be a Man of Vertue and Integrity. The Philosophers of Old, who were Teachers and Professors of Wisdom, thought they were obliged to be of an Austere Life and Behaviour. *Arianus* speaking of the *Cynic* Philosopher saith * his Mind must be purer than the Sun: he being to reprove others, ought to be irreprovable himself. The *Athenians* were very careful in chooſing their Pleaders and Orators: always upon that occasion the Judges asked this Question, Are they fit to speak, or are they not? And then they proceeded to several Inquests into their Lives, which were set down in their Laws, and particularly † this was one, whether he that was Candidate had been guilty of dishonouring his Parents. If they found this Charge true, he was not permitted to speak and plead publickly: for, said they, who will be perswaded that he will be well affected to Strangers, and do kind Offices for them who

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* Πρὸ πάντων δὲ τὸ ἡγεμονικὸν αὐτῷ δεῖ καθαρώτερον εἶναι τοῦ ἡλίου. Com. in Epictet.

† Æschin. Orat. cont. Timarch.

hath been hard hearted and injurious to his own? And if any Orator, defective in this or any other particulars, spake in Publick, there lay a good * Action against him. It is well known that according to *Tully*'s definition of an Orator, Vertue must be an Ingredient in it; which sentiment is back'd by *Quintilian*, who tells us that a † Perfect Orator must of necessity be a Good Man, he must not only have an excellent faculty of Speaking, but all Vertues of the Mind are required in him. And there is this good Reason for it, because a Bad Man will abuse his Eloquence, as a Mad man his Sword, and stir People up to Sedition, and be the Author of unspeakable Mischief.

Now, it was thus among the *Pagans*, if they would not allow any Man the Title of an *Orator* unless he were Good as well as Eloquent, certainly it must be the inseparable Character of the *Christian Oratour*, the Preacher of God's Word, that he be a very Good and Righteous Man, that he excels in Vertue and Piety. It is expected of him that he charges all the Divine Truths he delivers, on his own Conscience, that he bid the People do nothing but what he will do himself. Happy it is when he can say to them as St. *Paul* to his *Philippians*, *Those things which you have heard and seen in me, do*, Phil. 4. 9. He must first set himself before them as

* Φιλοσοφικὴ γραφή. Suid.

† Oratorem instituimus illum perfectum, qui esse nisi Vir Bonus non potest: ideoq; non dicendi modò eximiam in eo facultatem, sed omnes animi virtutes exigimus. Institut. lib. 1.

a Pattern, and then call upon them to Imitate him. More especially 'tis required of him that he be not guilty of any open and scandalous Sins. And first, not of Avarice. It was to the discredit of *Seneca*, that famous Moralist, that he did not leave off to practice Usury, tho' he writ against Covetousness, and discoursed so bravely against the Love of the World. It is much more to the disparagement of some among us, that they preach against Worldly Mindedness (when that, as well as other Matters, come in their Way) and yet openly practise it. They truck for Livings and enter into them by Simony and Perjury. They are greedy of Preferment, and use base Arts to compass it, for they purchase their Dignities with the Sale of Honesty, Truth, Shame, Conscience, and Heaven it self. They make a Trade of Divinity, merely to fill their Purses, as if the *Clergy* were only for *Heritage* and *Patrimony*, as their Name signifies. These Men do any thing to be Rich, and damn their Souls to keep their Bodies and Estates. These *Judasses* betray Religion for Mony, and prefer the *Pieces of Silver* to Christ himself. And as they get, so they hold their Benefices, they neglect feeding their Flock, and so betray the Souls of others as well as their own. Any Study and Employment are acceptable to them, but that which they solemnly engaged to follow, any work but Preaching and taking Care of Mens Souls. *Law* or *Physick* is taken up by some: and some are *Farmers*, and others are *Traders* and *Merchandizers*, and some refuse no Employment that will bring in the Pence. These are *Secular*

Priests indeed, they converse wholly with this World, and immerse their Souls into Earth, whilst they pretend to be concerned for Heaven.

But this is absolutely repugnant to the Laws of Christ, and the design of their Sacred Function, and the Example and Commands of the Apostles. *I seek not yours, but you*, saith the Great Pattern of the Clergy, 2 *Cor.* 12. 14. *Feed the Flock of God which is among you, taking the oversight thereof, not for filthy lucre, but of a ready mind*, 1 Pet. 5. 2. out of a free and generous Disposition to advance the Cause of Christ, and to promote the Salvation of Souls. *Timothy* was forbid to *entangle himself with the Affairs of this Life*, 2 Tim. 2. 4. And hence it was that in Ecclesiastical Councels and Synods of old, the Churchmen were under a strict Prohibition of intermeddling in Worldly and merely Civil Matters. According to our own * Municipal Laws a Minister must not be a Farmer, a Dealer in Corn, Cattle, or any other Commodities, but only for his own Use and Provision. And the Constitutions and Canons of our Church run thus, † *A Minister shall not give himself to any base or servile labour.* Again, ‖ *No Deacon or Priest may voluntarily relinquish his Calling, and use himself in the Course of his Life as a Layman, upon pain of Excommunication.* And in the Exhortation to those that are to be ordained Priests in our Church this is inserted, *You ought to forsake and set aside (as much*

* 31 Hen. 8. † Can. 75. ‖ Can. 76.

much as you may) all Worldly Care and Studies. And every Prieſt promiſes at that time that *he will lay aſide the Study of the World and the Fleſh.*

Now it is very *Reaſonable* it ſhould be thus, becauſe firſt, Clergymen are Spiritual Perſons, and ſeparated from the World by virtue of their Calling. On which account they ought to be Strangers to the World: and a love of Riches, and greedy deſire of Gain ought to be looked upon as Prodigious and Monſtrous in Perſons of their Character. Why do they diſtinguiſh themſelves from the *Laity* by a peculiar Title, if they purſue the World, and concern themſelves in Secular Employments, and ſpend their time in them? All this is *Laic*, and unbecoming a *Spiritual* Man. Theology is his Study, and therefore whilſt he ſpends his time in other Matters, he is out of his way. You may ſay of him as the *Jews* Proverbially in the like Caſe, * *Aben Zuma is gone abroad.* This Rabbi, this Doctor, who ſhould addict himſelf to the Synagogue, and be converſant in the Law, finds himſelf other Employment.

Secondly, Affairs that are proper for Laymen, are not fit for the Clergy, and eſpecially for the Preachers of the Goſpel, becauſe theſe are great hindrances to them in diſcharging their Office. *None that is Solicitous and Anxious teaches well*, is a Saying of the *Hebrew* Maſters, and contains very weighty Truth in it. Thoſe

* Maimon. Mor. Nov. l. 3. c. 52.

that

that distract their Minds with the Affairs and Cares of the World, are the least capable, of all Men, to instruct Mankind, to inform them of their Duty, to let them know what is their chief Concern, and to lead them to the chiefest Good. Can those Persons teach other Men to despise the World, and to have an Eye to a better and future State, who are sunk into the World themselves?

Thirdly, This makes them contemptible, instead of being Honoured. For * it is a sign of the Vile and Base Mind to love Riches, and gape after worldly Gain: whereas on the contrary, it hath ever been the Badge of Great and Noble Souls that they have not been given to this Vice, a Vice that hath been universally decried by all Men of worthy and generous Spirits. But especially nothing makes a Conductor to Heaven so vile as Avarice: and therefore he, of all Persons, should be careful to avoid it. † An Embassador, especially of Christ, should not be intent upon his Worldly Interest. The Tables of *Mony-Changers* are no Ornament of the *Temple*, the Buyers and Sellers are to have no place here. We must convince Men that the Ministry is such a Work as is not to be chosen for secular Ends and Advantages. This we cannot better do than by our Practice, that is, by devoting our selves to that Spiritual Work, and

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* Nihil est tam angusti tamq; parvi animi quàm amare divitias. Cic. De Offic. lib. 1.

† Rei suæ ergo nè quis Legatus esto. Cic. De Leg. lib. 3.

wholly

wholly employing our time and Pains in it, and by deſpiſing the World, and letting this Globe of Earth touch us *in puncto* only.

Under this Head I may pertinently ſay ſomething of *Pluralities* and *Non Reſidence*, which are the Effects of this Vice I have been ſpeaking of, and are the ſource of many Vices and Miſcarriages. The holding of more Eccleſiaſtical Preferments than one hath been cenſured and diſallowed not only by the *Imperial Laws*, and by our *own*, but (which one would think ſhould prevail more with Churchmen) by the *Decrees* of the *Church*, and by the Determinations of *Fathers*, *Caſuiſts*, and *Profeſs'd Divines*. The Firſt General Councel of *Calcedon* condemns this Practice under the Penalty of being degraded: and ſeveral Eccleſiaſtical Canons have ſtruck at it ſince. I cannot but take notice of one more eſpecially, namely that of the Councel of *Mentz*, which met in the Year 1549. * *It is plain and evident*, ſay they, *that one Man's holding of many Benefices, is a very miſchievous thing to the Churches, becauſe one Man can't duly perform the Offices which are required in ſeveral Churches, and take that care of their Concerns which is neceſſary.* Notwithſtanding this, there are thoſe that plead for a Plurality, and are for engroſſing as many Livings and Dignities as they can come at. We complain of King *Henry* the VIIIth for ſpoiling the Church

* Res ipſa loquitur, plura beneficia non ſine gravi Eccleſiarum damno ab uno obtineri, cum unus in pluribus Eccleſiis rite officia perſolvere, aut rebus earum neceſſariam curam impendere nequeat.

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of her Revenues and we rob it our selves. We plead for the *Jus Divinum* of Tithes, and will not let the Church be wronged by the Laity, but we make no Conscience of doing it our selves; and we care not how we injure others, so we enrich our selves. We that talk so high for the *Maintenance* of Ministers, take it away from them with our own Hands, whilst we allow our Curates so mean a Share in the Ecclesiastical Incomes, and so poorly recompense them for their Academick Education. It is in our Church, as in that of *Corinth* (tho' in a different Sense) *One is Hungry, and another is Drunken*; whilst one Starves, another is Glutted. Some are dandled on the Knee, and wax Fat; others are thrust out of Doors, and fed with the Bread of Affliction. Not that I am for a *Gavel kind* among the Sons of the Church, as if all must needs share alike: for some are worthy of *double Honour*. But I am for a more just and equal distribution of the Revenues of the Church, and I would have those who hunt after more Preferment, when they have enough, be taught to keep within due Bounds, to restrain their greedy Appetite and insatiable Boulimie. If those are blamed who *laid field to field, and joined house to house*, are not they as blameable who lay Church to Church, and Parish to Parish, those Daughters of the Horseleech that cry, *Give, Give*, and like Hell and the Grave are never satisfied?

Pluralities are attended with *Non Residence*, and therefore I will speak of this next. It is true the Apostles were Itinerant Preachers, it being necessary for the first founding and spread-

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ing the Gospel; but that is not our Province we being confined to a Particular Flock. The Apostles Work was to go abroad, ours is to stay at Home. None of us is to take such a Circuit as St. *Paul* did, who tells us that *from* Jerusalem, *and round about unto* Illyricum, that is, all the Countries that lie between *Jerusalem* and *Dalmatia*, which are above a Thousand Miles in length besides the several adjacent Provinces, *he had fully preached the Gospel of Christ*, Rom. 15. 19. The Case is otherwise with the Ministers of the Gospel at this day, they have particular Congregations to look after near at Hand, and they must abide with them. They must *wait on the Altar*, 1 Cor. 9. 13. where the Original Word προσεδρεύειν signifies *residing*, and is urged by no meaner Persons than *Chrysostom* and his great Imitator *Theophylact* to the purpose I am now speaking of, to wit, that the Ministers of God's Word should not be absent from their Flocks, but with constant care attend upon them. The *Residence* of Bishops and other Pastors was thought necessary by the Antient (*a*) *Fathers* of the Christian Church, and by several (*b*) *Councils*, and by the Compiler of the (*c*) *Canons of the Apostles*. And the learned Bishop of (*d*) *Sarum* observes that the Canons of Councils even in

(*a*) Athanas. Tom. 2. Augustin. Epist. 138. De Civ. D. l. 19. c. 19. Synes. Epist. 67.

(*b*) Concil. Nic. 1. Can. 15, 16. Conc. Constantinop. 8. c. 24. Conc. Chalced. c. 10. Conc. Antioch c. 17. Conc. Sardic. c. 14. Conc. Lateran. A. D. 1215.

(*c*) Can. 80. (*d*) Pastoral Care. Chap. 5.

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the worſt Ages condemned Non-Reſidence and Pluralities. Let them who talk very warmly for the obſerving of the *Canons*, mind this. If they pretend to be Canonical in other things, let them liſten to the Canons in this. Yea, let them remember that it was carried by the better part of the Council of *Trent*, that Reſidence was of Divine Right, and that the Pope had no Power to diſpenſe with Non-reſidence. Tho' it is true the Pope blaſted the indeavours of thoſe of that Council who appeared in this Cauſe, for his own Profit. Father *Paul* in his *Hiſtory of this Council* hath ſuggeſted ſundry excellent things againſt this Uſage, and ſhews that from the beginning it was not ſo in the Church. Which I would have thoſe who have a Reverence for Antiquity conſider of. Or, if the preſent Practice of the Church of *Rome*, be of any weight, we are told by One that hath been among them, that (*e*) *there is no ſuch thing as Non-reſidence or Plurality to be heard of in whole Countries of that Communion*, and that the Clergy are more reformed in Popiſh Churches, in *France* particularly, then here as to the Point of Non Reſidence as well as other things.

And it is no wonder that this diſorder hath been taken notice of, and in ſome meaſure redreſs'd, ſeeing the Effects and Conſequences of it are ſo diſmal and dreadful. For hence unavoidably follow the deſpiſing of the Miniſtry, the diſcouraging of Learning, the upholding of Idleneſs, the neglect of Mens Souls, the Igno-

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* Ibid.

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rance and Irreligion of the People; and in short, a Scandal to the Church and Religion, and a Wound to Mens Consciences. Whence the Learned (*f*) Bishop *Stillingfleet* concludes that *in point of Conscience* (whatever the Laws of the Land may permit) *we are obliged to Reside*, And he adds, 'If it be left to a Mans Conscience, whether a Man answers his obligation 'more by Personal Attendance, or by a Curate; 'whether the Honour of Religion and the 'Good of Souls be more promoted, and the 'Peace of his own Mind secured by one or the 'other, it is no hard matter to judge on which 'side it must go. The sum of this great Man's Words is this, that if Ministers will be *Conscientious*, they must *reside*. And as for the Work which they are to do, if they can perform it by being at a great Distance from their Flock, nay, by not coming at them, they can do more than the Primitive Fathers of the Church, or the most Judicious Councils, or the most Conscientious Men ever thought could be done. We may guess then at the Character of those, who never see their Benefices, nor come at their Flock, unless it be to receive the Profits. These leave their Charge, as *the Ostrich her Eggs*, and are not concerned what becomes of them. They satisfy themselves that they preach by Proxy, and do their Work by Journey-men.

Next, not only *Avarice* and Hunting after Wealth and Lucre, but *Ambition* and *Pride*, and *affecting Superiority* over one another are

(*f*) *D.* and *R.* of the Paroch. Clergy, p. 219.

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unbecoming the Character of the Clergy. * *Origen* will tell us, that *he that is called to the Office of a Bishop, is not called to Principality, but to the Service of the Church.* It agrees not with those that profess themselves to be in a more peculiar manner the Servants and Subjects of him *whose Kingdom is not of this World*, to seek after Worldly Titles, Pomp, and Greatness. Our own Chronicles will acquaint us that this hath been the inseparable Fault of the Aspiring Churchmen; and the Great Evils and Mischiefs which followed thereupon are related at the same time. We of this Age shall feel the same, if our Pastors be not induced with a Spirit of Humility and Condescention, *not being as Lords over God's Heritage, but being ensamples to the Flock.* *Luther* after his way expresses the matter thus, † *God can sometimes endure Honour in Lawyers and Physitians, but in Divines he will no ways suffer Ambition or Greediness of Honour.* These Qualities are inconsistent with the Design and Office of a True Churchman: and Pride will certainly obstruct the way to Conversion. When *Augustine* the Monk came over to preach the Christian Faith to the *Britains*, a Synod was convened in order to it, but when they met there, they beheld him shining in his Gay Vestments, sitting fixed on his Seat, and refusing to rise up, and to take notice of the *British* and *Saxon* Bishops and Priests; this gave them a sufficient Tast of his Vain and Haughty Spirit, and it is no wonder

* Homil. 7. in Esa. † Colloq. Mensal.

that

that the Synod proved ineffectual. Such proud and gaudy *Eccleſiaſticks* are not like to do any Good upon Mankind, for the Function requires that they ſhew Humility and Self-denyal, and be modeſt in Apparel as well as other things; not Pompous and Glittering like *Jewiſh High Prieſts*, nor accouter'd like an *Heathen Arch-Flamen*; not ſtrutting in Powder'd Wigs, which vie Whiteneſs with the Surplice. Eſpecially the Preacher, the Evangelical Paſtor, who calls upon others to be humble and lowly minded, muſt be ſo himſelf. Tho' he hath a Place aſſigned him in the Church higher than the People, yet he is to demean himſelf as humbly and ſubmiſſively as any of them.

He is likewiſe to be careful not to addict himſelf to an immoderate and undue uſe of the * Pleaſures and Delights of Senſe. Among the Qualifications of thoſe that were choſen *Publick Orators* and *Pleaders* among the *Athenians*, this was one, † that he be not an Effeminate and Wanton Perſon, for ſuch a one will adulterate the Cauſe, and proſtitute the Republick. Among the ſame People the *Hierophantæ*, that is, the *Prieſts* uſed to take a doſe of Hemlock to keep their Bodies cool and chaſt. And generally among the Pagans it was provided that this Rank of Men ſhould be Examples to others of Sobriety, Continence, and Moderation. Much more then thoſe of the Sacred Miniſtry

* Facilè contemnitur Clericus qui ſepe vocatus ad prandium ire non recuſat. nunquam petentes, rarò accipiamus rogati. Hieronym. ad Nepot. † Æſchin. Orat. cont. Timarch

of the *Gospel* are not to indulge themselves in Impurity and Lasciviousness, or in any Degrees of Luxury and Sensuality; they are not to give way to any kind of Excess and Immoderation in any sort of Pleasures. Wherefore it is a scandalous blot in Ecclesiastical History on the Memory of *Theophylact* the Patriarch of *Constantinople*, that he left his Office in the Church unfinished, and ran to his Stables, when one of his Grooms came and told him that his beloved Mare *Phorbante* had foal'd.

But, *Drunkenness* as it is more open and discernable than other Faults, is on that account a very scandalous Blemish in any of the Sacred Profession. The Jewish Priests were particularly caution'd against *Wine* and *Strong-Drink*, Lev. 10. 9. that they might the better discharge their Sacred Office, *that they might put difference between Holy and Unholy, and that they might teach the Children of* Israel *all the Statutes of the Lord*, v. 10. And we are told that among the *Egyptians* their Priests generally abstained from Wine, because this was reckon'd by them * *as Hindrance to the finding out of Truth*, because Intemperance is wont to cloud the Mind, and darken the Understanding. The Ministers of Christ then are in a more especial manner obliged to observe the Rules of Temperance and Abstinence. It is said by *Lampridius*, that in the Reign of *Alexander Severus*, who much favoured the Christians, divers *Cooks* and *Taverners* petitioned to him, and complained of the

* Ἐμπόδιον εἰς ἔυρεσιν. Porphyr. de Abstinent. Lib. 4.

Christians,

Christians, that they had taken their *Houses* from them, and turned them into *Oratories* and little *Temples*. May it never on the contrary be complained of that these latter are too often exchanged for Houses of Intemperance and Excess, and that some who are Preachers of the Gospel are Priests of *Bacchus*.

But tho' these *Noted Miscarriages* are to be abhorred, yet there are *lesser ones* which are to be looked upon as very Great in those that are of the Sacred Calling. The Faults that are pardonable in others, are no ways so in Clergymen. Yea, * those things are forbid to them, which are lawful in others. The Priests under the Law were enjoyned a peculiar Strictness: they were to observe the same Laws of Mourning, of Chastity, of Marriage with the rest of the *Israelites*; but they had others besides imposed upon them, *Lev.* 21. 1, *&c.* They were also to be free from all Corporal Defects, which was not required in others. A *blind* Man or a *lame* could not be a Priest under the Law, *Lev.* 21. 18. And several other Blemishes are mentioned in that Chapter, which unqualify Priests for their Service. As God rejected all Sacrifices and Offerings which were any ways faulty, so all Priests that were such. Upon which the Learned *Philo* hath this Reflection †, If the Mortal and Corruptible Body of the Priest is to be looked after, that it be not in any Part vitiated,

* In sacerdote etiam aliis licita prohibentur. Hieronym. in 1 Tit. 6.

† Εἰ γὲ τὸ φύσει θνητὸν σῶμα τὸ ἱερέως ἐπισκεπτέον ἵνα περὶ μηδὲν ἀτύχημα κηραίνῃ, πολὺ πλεῖον ψυχὴν τὴς ἀθανάτου. De Monarchiâ.

how much more is his Immortal Soul to be taken care of? And in the same place he declares it to be his Judgment, that these bodily Deformities which render Priests unable for the Office, have reference to the Integrity or Defects of the Mind, and were * Symbols and Representations of them. So afterwards in the Christian Church there was great care taken about the Qualification of those that were to be admitted to the Service of the Church. Sometimes very Notable and Egregious Blemishes of Body, by ones wilful maiming or deforming himself, made the Person † uncapable of being received into Sacred Orders, and into the Offices of the Church. Thus *Leontius*'s Castration of himself (of which *Theodoret* speaks) made him unworthy of the Ministry. And *Origen*, who dealt so with himself, was refused to be ordained by *Demetrius* the Archbishop of *Alexandria*, tho' it is true, he was not refused by some other Bishops, who look'd not on his Eviration as a Canonical Impediment. I might mention *Ammonius* a Monk, who cut off his own right Ear, that he might not be a Bishop: which shews that bodily Mutilation, if it were voluntary, incapacitated them for Ecclesiastical Offices.

Much more did Mental Defects, and Obliquities in their Lives. Clergymen were forbidden many things by the antient Canons that were allowed unto others. They were * not per-

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* Σύμβολα τῆς περὶ ψυχὴν τελειότητος.
† Can. Apost. can. 21. Decret. lib. 1. Tit. 25.
* Concil. Agathens. 39. Venetic. 11.

mitted

mitted to be at a Wedding Feast; and as to some other things the Prohibitions were very severe, and perhaps sometimes too nice and trifling. But in the main, their Care and Provision against the lowest Degrees of Immorality in Churchmen, was very laudable, and even necessary. For as Christians should be better than other Men, so Ministers should excel all other Christians. If *Socrates*, *Plato*, *Aristotle* agree in this Notion (as might be proved from particular Passages in their Writings) that Philosophers, and those that are the Teachers of others should be the best Men, shall not the *Christian* Philosophers and Guides of Men to Heaven surpass all others in Goodness and Vertue? The Apostle tells the Clergymen he wrote to, 1 *Tim.* 3. *Tit.* 1. what Qualifications were required of them: and tho' perhaps it is impossible to find one that comes up exactly to that Character, yet here is the Clergy's Pattern, and they must strive to imitate it as fully as they can, that is, they must be *Eminent* for their Graces and Accomplishments, and they must endeavour to *Excel* others. To which purpose it was admirably said by one of the Antients, * It is the fault of a Private Man to commit things Base and Wicked: but it is the Crime of a Bishop (of such a one he speaks) not to be as good as is possible. The *Clergy* are to be Manumised not only from the *Callings* and *Encumbrances*, but the *Vices* of the People.

* Ἰδιώτῃ μὲν εἶναι κακίαν, τὸ φαῦλον πράσσειν· ἄρχοντι δὲ, τὸ μὴ ὡς ἄριστον εἶναι. Greg. Naz. Orat. 1.

They of all Persons must be wary and circumspect, not only doing no Evil, but being remarkable for Goodness and Piety. In sum, all Men are to live well, but in a more especial manner the Guides and Instructers of others are to do so. They are to be Examples to the World of Holiness, they are to be Visible Patterns of Piety, and their very Presence should check Vice.

Now, I will shew how *Reasonable* and *Necessary* all this that I have said, is, in these ensuing Particulars. The first is this, It is requisite that we have a real Sense of Religion, and that we be Good and Vertuous our selves, that we may the more effectually imprint these Qualities upon others. Our Lives ought to be Pure, because we are to promote Purity of Life in those that are our Charge. It is a Godly Life that will make our Instructions powerful and effectual. Which will appear if we consider these three things, 1. That by being really Religious and Godly, we have Experience of what we say to others. 2. We can with the greater Confidence and Assurance make our Addresses to them. 3. We render our selves the more capable of gaining Belief to what we say.

First, I say, Personal Holiness makes our Preaching effectual, because hereby we have a *real Sense and Experience* of those things which we preach to others. The great things of Religion are not only meditated by us in our Studies, but experienced in our own Life: And so we have something to say that many others are

Strangers

Strangers to, and we can ſpeak it in another manner than they do; and we are able to conduct Men to Truth and Holineſs by the ſame Methods we attained to them our ſelves. I could obſerve that it hath been a received Notion among the wiſeſt Heads, that Experience is the beſt Teacher and Inſtructer of others. *Rabbi Eliezer* is quoted in the *Aliſhna* for ſaying, * A Schoolmaſter muſt be a Married Man, and one that hath Children, becauſe thoſe know not how to treat and manage Children who have none of their own. The Philoſopher who diſcourſed of Military Diſcipline was by no means acceptable to *Hannibal*, becauſe he had not Experience of what he ſaid. None can rationally expect that a Blind Man ſhould make any tolerable Diſcourſes of Colours, or that the Deaf ſhould give any account of Sounds. With as little Reaſon can it be expected that a Man, who hath no Inward feeling of Religion, ſhould with Succeſs preach of it to others. For in order to the † affecting and moving of them, it is requiſite that he be firſt affected and moved himſelf. It is plain, and none but obſtinate Wranglers will deny it, that Affection and Experience give Men Words, and ſupply them with Matter and make them Rhetorical and Pathetical: and this is the Way to Work and win upon others. If we would inflame them, we muſt

* Tract. Kiduſhim. cap. 4.

† Summa, quantum ipſe cenſeo, circa movendos affectus in hoc poſita eſt, ut moveamur ipſi. Quintil. Inſt. l. 6. c. 21.

be ſet on fire our ſelves: but on the contrary (to give it in the Words of a noted *Council*, ſpeaking of the Office of a Miniſter) * how can he poſſibly kindle in others an ardent deſire and longing after the things of Eternity, who is himſelf altogether cold and Frozen?

But this is not ſaid as if every Miniſter of the Word that is not Regenerate, were of no uſe in the Church, and that his Preaching (as well as the other Performances in his Offices) were wholly unprofitable; which was the Opinion of ſome conſiderable Perſons of Old. † *Cyprian* held that perſonal Holineſs is abſolutely requiſite in a Miniſter, and that he can't Baptize or give the Euchariſt unleſs he hath the Holy Ghoſt. ‖ *Origen* was of the ſame perſwaſion, as to Abſolution. And 'tis evident out of St. *Auguſtine*'s Writings againſt the *Donatiſts*, that it was maintain'd by them that the Evil Life of a Miniſter makes his Doctrine and Adminiſtration of the Sacraments ineffectual: but that Good Father learnedly confutes them, and ſhews that the Efficacy of the Miniſtry doth not ultimately depend upon the worthy or unworthy Carriage of the Diſpenſer, but upon the Power of God, and the Merciful Deſign of Heaven. Wherefore the Evil Adminiſtration of the Miniſter doth not, cannot defeat the Power, or fruſtrate the intended Mercy of God, and debar

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* Quomodo ad æternarum rerum deſideria alios accendet ſui ipſe totus longuet ac friget? Conc. Colonienſ. 1. Pars 6. Can. 8. † Vide Epiſtolas. ‖ Trac. 1. in Matth.

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Believers of the Benefits which he had purpos'd to beſtow on them. *Judas* was an Apoſtle, and it is not to be doubted that he (as well as the reſt) Baptized and Preached, and what he did in his Function was right and valid; otherwiſe our Saviour would not have put him into the Miniſtry. The Phariſees *ſaid, but did not*, yet Chriſt commanded the People to *obſerve and do whatever they bid them obſerve*, Mat. 23. 3. Their Doctrine might be heard, and might edify the Hearers, tho' the Lives of the Teachers were Wicked. It is plain from *Mat.* 7. 22. that the Gift of *Prophecying* might be ſerviceable to others, and yet not to thoſe that propheſied. Wicked Miniſters may be inſtruments to ſave others, tho' they be damned themſelves. And the reaſon of it is this, becauſe Preaching, and ſo likewiſe the Adminiſtration of the Sacraments are Chriſt's Inſtitutions, and on that account are attended with a Bleſſing, even then ſometimes when thoſe that are employed in the Adminiſtring them are Perſons of vitious Lives. Our Church hath ſpoken fully to this Point in her 26th Article. "Although in the viſible "Church the Evil be ever mingled with the "Good, and ſometime the Evil have chief Au- "thority in the Miniſtration of the Word and "Sacraments, yet foraſmuch as they do not the "ſame in their own Name, but in Chriſt's, "and do miniſter by his Commiſſion and Autho- "rity, we may uſe their Miniſtry, both in "hearing the Word of God, and in the receiv- "ing of the Sacraments, neither is the Effect of "Chriſt's Ordinance taken away by their Wick-

"edneſs,

" endless, nor the Grace of God's Gifts diminish-
" ed from such as by Faith, and rightly receive
" the Sacraments ministred unto them: which
" be effectual because of Christ's Institution and
" Promise, altho' they be minister'd by Evil
" Men.

But yet still what was said before, is to be urged, namely, that a Preacher ought to be a Man of a Holy and Godly Life; for tho' his Wickedness doth not wholly null his Ministry, yet it doth prejudice it in a high Degree. Tho' the effect of Christ's Ordinance is not taken away by it, yet it is for the most part suspended, because God denies his Blessing. But on the other side, a Blessing generally, tho' not always, attends the preaching of the Faithful and Godly Dispensers of the Word, because (as hath been said under this head) they have a real *Experience* of those Divine and Spiritual things which they preach: and thereby they are like to be the more effectual. St. *Paul* had first Christ *revealed in him*, before he preached to others, *Gal.* 1. 16. He had felt the sanctifying Influence of the Holy Spirit on his Heart, and then spake what he felt, and this gave Accents of Vehemency to all his Exhortations to a Holy Life. Wherefore let us make the Experiment first on our selves of the things we speak to others, and so we shall certainly be successful in our preaching.

Secondly, By being Religious and Holy we can *with the greater Confidence* make our Addresses to the People. For this we must know that

that there is a certain Shamefacedneſs and Modeſty upon Mens Spirits, which hinders them from ſpeaking boldly and peremptorily concerning thoſe things which they are Strangers to; and beſides, Vice damps Mens Spirits, and makes them come ſhort in their Reproofs and Exhortations. If a Man be Guilty, he cannot be Perſwaſive, becauſe he knows he practices not thoſe things which he commends to others, and he is conſcious to himſelf of thoſe Exorbitances which he inveighs againſt: and his own Words fly in his Face. For this reaſon, thoſe that direct the Conſciences of others, ſhould look to their own firſt. They muſt not be guilty of the Sins they preach againſt. It is obſervable that *John* Baptiſt being to preach Mortification and Repentance, was a Perſon of great Auſterity himſelf, we are expreſly told that his diet was mean, and his Garb plain. For he knew that it was in vain for a Preacher to declaim againſt thoſe Vices which he lives in: his Conſcience and his Natural Shame will not ſuffer him to do it to any purpoſe. But on the other Hand, he may do it ſo if he be not guilty himſelf of thoſe Faults which he reproves, and if his Life be pure and innocent: for he may with great boldneſs check and curb thoſe Crimes which he knows he allows not in himſelf. Thus a Good Conſcience and a Good Life will make his Inſtructions powerful.

Thirdly, Perſonal Holineſs doth in its own Nature make us capable of *gaining Belief and Credit* to what we ſay. It is with wicked Preachers

Preachers as it was with *Caſſandra*, who had the gift of Prophecy, but none would believe her. For who will hearken to a *Phariſee* preaching againſt Hypocriſy? Who will liſten to *Diotrephes* declaiming againſt Ambition? who will give Ear to the graveſt Exhortations and Precepts that are confuted by the Example of him that delivers them? When a Miniſter and Guide of Souls becomes an open and notorious Offender, the People may well expoſtulate with him in St. *Paul*'s Words, *Thou which teacheſt another, teacheſt thou not thy ſelf? thou that preacheſt a Man ſhould not ſteal, doſt thou Steal? thou that makeſt thy boaſt of the Law* (becauſe thou knoweſt it better than others) *thro' breaking the Law diſhonoureſt thou God?* How dangerous (as well as abſurd) is it to inſtruct others in thoſe things which thou takeſt no care to practice thy ſelf? For when the People diſcern from the Preachers Life that *he believes* not what he ſaith, they infer that there is no reaſon why *they* ſhould believe. But on the contrary, when they ſee that the Perſons who teach them, act according to their own Inſtructions, they ſtand ready to give aſſent to what they ſay, and embrace whatever they deliver. For that of the *Hebrew* Writers is true, * Words out of the Mouths of thoſe that act according to them, are fare and winning, and every one is taken with them. But this is more ſignally true of the Miniſters of the Goſpel, every one is

* Talm. Bereſh. Rab.

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enclined to give Credit to what they ſay when they manifeſt the Reality of it by doing it, when their Lives anſwer to their Words, and the Laws of Chriſt, which they deliver, are digeſted into their Manners. Moſt Hearers, like the *Corinthians*, *ſeek a Proof of Chriſt ſpeaking in their Miniſter*, 2 Cor. 13. 3. And he can give them no better and more Authentick Proof than this, that he lives according to what he preaches, that he enforces his Doctrine with Good Example. And this alone is ſufficient to make that Doctrine believed. So much for the Firſt Reaſon why a Preacher ſhould be concerned to be very Exemplary in his Life, namely, becauſe this is the way to make his Preaching powerful and effectual.

The next Reaſon why Holineſs of Life is required of all the Miniſters of the Goſpel, is becauſe this will *conciliate Reſpect and Reverence to them.* There is nothing doth more invite, and even chalenge Eſteem and Honour than a Godly and Righteous Behaviour. * *Valerius Maximus* hath a whole Chapter wherein he ſhews that there is a Majeſty and Awe in the Perſons, Names, Preſence, and Lives of Good and Brave Men. All Men admire, and have a Veneration and Honour for them. This is much more true of the Preachers of the Goſpel: if their lives be anſwerable to their Profeſſion, all Men will pay them reſpect. It is recorded of

* Lib. 2. cap. 10. De Majeſtate.

Herod

Herod that *knowing John to be a Juſt and Holy Man*, he *feared him*, he reverenced and eſteemed him. For as a worthy Perſon hath well obſerved, * *The Manners and the Labours of the Clergy are Real Arguments, which all People do both underſtand and feel*, and therefore they reverence the Perſons that are eminent for theſe. It is a great Credit to a Phyſitian to live long (as *Hippocrates* and *Galen* did, the one a Hundred, the other a Hundred and Forty Years) becauſe it is his Buſineſs to lengthen out Mens Lives. So it is a great Repute and Honour to a Preacher to live well, becauſe it is his Employment and Calling to teach Men that Holy Art: but it is a ſhame to him not to learn it himſelf. It was a ſhrewd check to *Paracelſus*, that he, who bragg'd he could make other Men Immortal, died himſelf at Forty ſeven. It is a reproach to thoſe that teach others the way to Immortality, to come ſhort of it themſelves. They pretend to diſpoſſeſs Satan in other Mens Hearts and Lives, but never practiſe the Exorciſm on themſelves. This redounds to their Diſgrace and Ignominy: and they are juſtly derided and diſregarded, becauſe they ſhew not the efficacy and vertue of their Faculty upon themſelves. Whence I infer that Miniſters are obliged to be ſuch in their Lives and Behaviour, that they may deſerve the Eſteem and Honour of their Flock, and of all they converſe with.

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* Biſhop of Sarum's Paſtoral Care.

But on the other Hand, nothing renders the Clergy ſo contemptible as their Bad Lives. One reaſon why the *Moſaick* Law commanded that Prieſts ſhould be void of all Corporal Blemiſhes and Deformities, was becauſe theſe being taken notice of would in ſome meaſure diminiſh their Eſteem, and make them deſpiſed. The *Jewiſh* Maſters have a Proverb to this purpoſe, *The Rewards of falſe Witneſſes are vile and deſpicable*, the meaning of which is that Falſe Prophets and Unworthy Prieſts, who decline from the ways of God's Commands, and thereby cauſe the People to go out of the way, ſhall be the Vileſt and moſt Contemptible Perſons upon Earth. This is thus expreſſed by the ſame Maſters in way of Deriſion, * *Rabbi Aſſai preaches well and finely, but doth not well and finely practice what he preaches.* Which is as reproachful an Imputation as can be; much worſe than what the Apothecary whom *Lucian* ſpeaks of, was upbraided with, that he gave Phyſick to others for Coughing, yet himſelf never left Coughing. What our Saviour ſaid to his Clergy, *Mat.* 5. 13. is very remarkable, *Ye are* (ſaith he) *the ſalt of the Earth*, by your pious Example you are to *preſerve* and maintain Religion, to *ſeaſon* Mens Minds, to keep the World from *putrifying: but if the ſalt hath loſt its ſavour, wherewith ſhall it be ſalted?* if your Lives prove Unſavoury and Prophane, there is no hopes of you. *You are thenceforth good for*

* Talm. Bereſh. Rab.

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nothing but to be cast out, and to be trodden under foot of Men, you deserve to be utterly despised, disregarded and trampled upon. Wicked Ministers do not only lose all their Authority with the People, but they are slighted and laught at. * Their Words being destitute of Practice, are not only Empty and Vain, but they are a Shame and Reproach to them who speak them. Wherefore if we consult our Credit, we are concerned to be Good and Pious. Let not only our Lips preserve Knowledge, but our Lives savour of Godliness. We are the Publick Ministers of Religion, and the Guardians of the Sacred Laws, wherefore we more especially must be careful to keep them in our own Persons. Thus we shall stop the Mouths of our Adversaries, and by our Good Lives silence all their envious Cavils against us; and the Character heretofore given of the *British* Clergy will be renewed, namely, that they are the Wonder and Glory of the World.

Another Reason is this, The Good Lives of Preachers are necessary not only to conciliate Respect to *themselves*, but to *Religion it self*. They ought to be very Circumspect in their Lives, not only for their own sake, but that of the Common Cause of Christianity. For nothing commends this more than a Holy Life in the Publishers of it. This makes *Plato*'s Suppo-

* Πᾶς μὲν ὁ λόγος, ὅταν ἔργα χηρεύῃ, ὁ μόνον μάταιόν τί φαίνεσθαι καὶ κενὸν, ἀλλὰ καὶ εἰς ὄνειδος περιίσασθαι. Ibid. Peluf. Ep. l. 5.

sition

ſition an abſolute Truth, that Goodneſs and Vertue, like ſenſible Objects, become Viſible to the Eyes of Men. The Conſequence of which is that they will fall in love with them, that they will have a high Regard and Eſteem for them. Whereas on the other ſide, Religion is diſhonoured and rendred contemptible by the Vitious Lives of thoſe that wait at the Altar. *Hophni* and *Phineas* by their lewd Manners occaſioned the Peoples *abhorring the Offering of the Lord.* Thro' the ſcandalous Lives of Church men the Name of God is blaſphemed: for 'tis a natural Thought in thoſe who take notice of ſuch Mens Lives, and behold them ſo prophane, that Religion it ſelf is a Cheat. They may well imagine that Clergy-men laugh among themſelves, (as the *Tuſcan* Soothſayers are ſaid to have done) that they can ſo neatly deceive the People, and cheat the World. They are tempted to think that the Name and Function of *Prieſts* are uſe only to warrant Vice, and legitimate Evil Practiſes, and that a Gown and a Caſſock are taken up only to cover Prophaneneſs and Debauchery: tho' indeed they do but make them the more conſpicuous and loathſom, and, which is worſt, cauſe Religion to be Evil ſpoken of. Whence it is that there is nothing more deſtructive to Religion than the Scandal of Prieſts Lives, which therefore is juſtly reckoned by the Lord *Verulam* as one cauſe of *Atheiſm.* Their Evil Manners make Men queſtion a God, and diſpute the Truth of all Religion. This is thus repreſented by the Pen of a Learned Prelate,

" * Those that are dedicated to Holy Functi-
" ons are to be put in mind of the great Obli-
" gation that lies on them to live suitably to
" their Profession; since otherwise a great deal
" of the Irreligion and Atheism that is among
" us, may too justly be charged on them: for
" Wicked Men are delighted out of Measure,
" when they discover ill things in them: and
" conclude from thence not only that they are
" Hypocrites, but that Religion it self is a
" Cheat. This shews the necessity of a Strict and Holy Life in a Clergyman: unless he thinks he may venture further than others, to shew that he can do more afterwards in restraining and retrieving himself than they can, as a Mountebank poisons himself, to shew the vertue of his Antidote. But this is in vain: he is like to be overcome and hardned in Sin more than others, because he is so daring and venturous as to Disgrace and Expose Religion it self by acting quite contraty to its Laws: whereas, his Holy Function requires that he should adorn the sacred Institution of Christianity by a godly Practice, and render it venerable and honourable, and bring it into Credit and Esteem in the World.

Again, Our Lives must be Exemplary, because of the *Eminency of our Station*, which

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* The Life and Death of the Earl of *Rochester*.

makes

makes us to be taken notice of by all Men. * If " he that hath taken upon him, saith the Fa- " mous *Isidore* of *Pelusium*, to order and regu- " late other Mens Manners, Falls and Trans- " gresses, he makes his Fault the greater by " reason of his Place and Dignity. We lie more open to the Publick View than others, all our Actions are remarkable, for as we have many Auditors, so we have more Spectators. *Ye are the Light of the World*, said our Saviour to those he designed to be his Apostles, *Mat.* 5. 14. As much as to say, You that are great Luminaries in the Church, must shine with a pure and spotless light, for all Eyes are gazing upon you, and will observe what Scum and Dimness at any time you contract. *You are a City set upon a Hill, which cannot be hid*, that is, you are Persons that are situated above the ordinary level, and all Men have you in their Eyes, and narrowly scan your Actions, and therefore you must not be born down with the Vices of the rest of the World. It was sad and deplorable when Wickedness and Impiety enter'd into the *Tabernacle*, and stained and bespotted the White *Ephods* with Idolatry and Adultery. It was a shameful complaint that *from the Prophets of* Jerusalem *Prophaneness was gone forth into all the Land*, Jer. 23. 15. that the Nation was become universally Wicked by the Example of their Spiritual Leaders and Instructers. Is

* Ὁ τῆς ἀλλας ῥυθμίζειν πλαίσιον, μᾶζον ἀπὸ τῆς ἀξίας ἀπιφὲ ρει τὸ πλαίσμα. Epist. lib. 2.

it not as shameful and deplorable that any Ministers of the Gospel are guilty of corrupting the World by their Manners? Yes most certainly, and much more: which made a great Man say, * *A Wicked Priest is the worst Creature upon Earth.* Like *Jeremy's Figs*, *those that are bad* of this Order, *are very bad*: they do more hurt to the World, than all Persons besides: for which reason we ought to be of an unblameable Life. The Ministers of Religion should resemble the Deity they converse with.

Thus we see that on all accounts we are obliged to live Holy Lives. We must, like our Blessed Master, *do* as well as *teach* (*Acts* 1. 1.) we must not only *speak*, but *live* as those that are sent of God. These are the *Urim* and *Thummin* of every Evangelical Priest. To Doctrine he must add Practice: as he must instruct Men in the Duties of Christianity, so he must perform them himself. Parts, and Learning, and Fluency of Speech, Studying, and Reading, and Meditating are of no value without this latter. It is this that fills up the Character of a Minister, this is the finishing stroke, this is the Complement and Upshot of all. *Holiness to the Lord*, is his Inscription and Motto, and his very Name and Profession speaks Piety. For tho' in the Old Testament the *People* are called קדושים (*Deut.* 9. 29.) and tho' in the New Testament (1 *Pet.* 5. 3.) it is doubtful whether it

* Bishop *Hall's* Contemplations.

be applied to *Miniſters* or *People*, yet it is to be acknowledged that the Word was reſtrained by *Eccleſiaſtical* Writers, and that very early in the Church, and ſignified the Miniſters of the Goſpel, * becauſe (as *Jerom* ſaith) *They are choſen by God for his Portion and Inheritance, or they chooſe God for their Part and Portion.* Whence that Learned Father thus infers, *He that is God's Portion, or hath God for his Portion, ought ſo to exhibit himſelf that he may be truly ſaid to poſſeſs God, and to be poſſeſſed of him.* Thus it is evident that thoſe who are dedicated to the Miniſtry of the Church, are obliged by vertue of their *Title* to exceed others in Sanctity and Piety: or elſe they mock God, and abuſe Men, and prophane the Sacred Call and Ordination, and ſcandalize their Function, and ruine (as much as in them lies) the Church whereof they are Members. Whence it was the uſual Saying of the Pious Dr. *Hammond*, *The Exemplary Vertue of the Clergy muſt reſtore the Church.*

I have now diſpatched the ſeveral Heads which give an account of the *Nature* of the Sacred *Office* of *Preaching*, and of the *Qualifications* of the Perſons who are employed in it. He that is defective in any of theſe Particulars that I have mentioned, cannot be ſaid to come up to the Compleat Idea and Character of a *Preacher.*

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* Epiſt. 2. ad Nepotian. cap. 5.

The *Influence* of the whole will be ſeen in theſe two things, 1. In that it checks thoſe who negligently and unduly diſcharge this Office, 2. In that it calls upon all Miniſters to diſcharge it aright.

Firſt, What I have ſaid ſeverely checks thoſe who being of the Miniſterial Function, yet negligently and unduly diſcharge this Great Office. This Reproof concerns ſuch as are *Ignorant* and *Unskilful*, and have no Ability to teach. Tho' they are engaged by their profeſs'd Employment to ſeek after Wiſdom, yet they ſhamefully diſregard it, tho' they may be ſaid to be *Maſters in* Iſrael, yet *they know not theſe things* which appertain to their Office. Theſe are thoſe whom our Saviour ſtiles *Blind Guides*, Mat. 23. 16. and who are call'd by St. *Jude*, *Clouds without Water*, *Trees without Fruit*, *Stars without Light*, v. 12, 13. As there are *Emperics* and *Quacks* in Phyſick, ſo there are in Divinity, and theſe Men are they: they are Ignorant themſelves, and they are generally cried up by thoſe that are ſo. But it is certain that the Ignorant and Unskilful are not fit for Sacred Miniſtrations in the Church, for theſe commonly are the Perſons that either promote Irreligion and Atheiſm, or nouriſh Superſtition and Bigotry.

The Reproof likewiſe reaches the *Idle* and *Careleſs*, and ſuch as are not concerned in what manner they diſcharge this Office. Theſe are not unfitly called *Idol Shepherds* by the Prophet *Zechary*, for they, like the Idols deſcribed by the Pſalmiſt, *have Mouths and ſpeak not*, or if they open

open them, it is to little purpose, because they do it so Coldly and Formally, and Unconcernedly. They huddle up this Work, and take no care and Pains about it: so that (as *Plutarch* saith of* *Aristophanes* and his Performances) *They neither please the ordinary People, nor can they be indured by the Wise and Sober.* The Remisness in performing our Duty in the Pulpit hath justly brought a Judgment on us, answerable to it, namely, the usurping of the Pulpit by Lay-men. Our wilful neglect in the Ministerial Office is deservedly recompensed in this manner. We have not faithfully attended on our Charge, which we were obliged to look after: and behold! others have invaded our right who had nothing to do with it.

Secondly, What I have said in the preceding Discourse, reminds the Ministers of the Gospel of their *Duty*, and calls upon them to discharge it aright. My Brethren, you have a Great Work to do, you are to inform Men in the Truth, you are to confute Error and Falshood, you are to correct and reform the Evil Manners of Men, you are to comfort the Afflicted and Disconsolate, you are to rouze and terrify the Obstinate and Perverse: and the *Manner* of doing these things (as I have amply shew'd) requires abundant Care, Skill and Industry, Labour and Diligence. *Who is sufficient for these things?* saith the Great St. *Paul*: and this

* Οὔτε τῆς πολλοῖς ἀγρεὺς, οὔτε τοῖς φρονίμοις ἀνεκτὸς.

was the Motto which a Worthy Prelate caus'd to be engraved round his Episcopal Seal, he being sensible how difficult a Work, how mighty a Task it is to discharge the Pastor's Office well. St. *Chrysostom* had so great a Sense of this that he profess'd * *he wonder'd that any Minister was ever saved*, considering his Great Work, and the general Carelesness in performing it. The *Jews* in one of their Proverbial Sayings, † *magnify a Calling that will warm a Man*, that will not let him stand idle, but will always find him Business. Such is the Calling and Employment of the *Preacher*, if it be duly exercised: it will certainly keep him in Action, and make him bestir himself, and will never suffer him to stand still.

Let this then quicken the Care of those who are entrusted with the Ministry of the Gospel, and excite them to Act as becomes their Character, and to exert their utmost Power and Might in the Pastoral Office. Whatever the Meaning was that the Priests under the Law were not to *sweat*, Ezek. 44. 18. yet those under the Gospel are not exempted from it, but are commanded to accustom themselves to great Pains and Fatigues, and to *labour in the Word and Doctrine*, 1 Tim. 5. 17. and to *make full Proof of their Ministry*, 2 Tim. 4. 5. and to *fulfil their Ministry*, Col. 4. 17. (which is the same with *finishing it*, Acts 20. 24.) that is, to

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* Homil. in Act. res suos calefacit.

† Magna est ars quæ possessorem suum calefacit.

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be Diligent, Induſtrious, Zealous and Indefatigable in the diſcharging of all the Parts of the Miniſterial Duty, notwithſtanding the *Diſcouragement* and *Oppoſition* they meet with. And meet with theſe they muſt. *Noah* was a Preacher of Righteouſneſs above a Hundred Years, and yet we read not that he reclaimed any. It was the Complaint of one of the Prophets, and it might have been taken up at one time or other by the reſt, *who hath believed our Report?* Chriſt thus ſpeaks of himſelf by that Evangelical Prophet, *I have labour'd in vain, I have ſpent my Strength for nought*, Iſa. 49. 4. And ſuch Language will fit the Mouths of moſt of the Preachers of the Goſpel ever ſince. A great part of their Auditors is generally Sermon proof, and no effectual Charge is made in their Lives and Manners.

This is the Diſcouragement which the Preachers of God's Word have met with: and the *Oppoſition* they have felt is as remarkable. *Moſes* was not only threatned by *Pharaoh*, but evilly treated by his own People, Both *Elias* and *Eliſha* met with bad Entertainment in the diſcharge of their Prophetick Office. *Micaiah* was ſtruck on the Face, *Jeremiah* was caſt into Priſon, and ſet in the Stocks. So *John* Baptiſt was firſt impriſoned by *Herod*, and then put to Death by him for his free and bold Preaching. Our Saviour himſelf was hated and perſecuted, and at laſt ſent out of the World by the *Romans* and *Jews*. And what Oppoſition St. *Paul* and the other Apoſtle found, the *Acts* will briefly inform us. And ever ſince, Men and Devils have

have agreed to confront the Ministry, and to abuse and injure the faithful Dispensers of the Gospel. So that *Luther* was in the right when he said. * *It is an Office exceeding Dangerous to Preach Christ.* But notwithstanding this, they must go on in the Discharge of their Duty, and *having put their Hands to the Plough, they must not look back.* The more laborious and industrious they are in their Calling, they must expect to be the less acceptable to some, who (as concerned as they are for their own Canons) take no notice of that of the Apostle, that *especially those who labour in the Word and Doctrine, are to be counted worthy of Double Honour*, 1 Tim. 5. 17. for the double and treble honour is generally heaped on those who are Strangers to that *Labour.*

But to hearten and encourage my Brethren, I offer these following Considerations to them. First, they are to chear themselves with this, that they are the Messengers of God. What greater thing could possibly be said, in honour of the Evangelical Instructors than what our Saviour saith? *As my Father hath sent me, even so send I you*, John 20. 21. As much as to say, Let it be known to the World that you come from me, and you are sent with the same Message that I brought, and you go with the same Authority. This is a Demonstration of your Worthiness, and this should encourage you to do your Duty with chearfulness and satisfaction

* Colloq. Mensal.

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of Mind. It is the greateſt Honour to be approved of by God, and to ſtand right in the Eſteem of Heaven, and this Honour have all thoſe that are entruſted with the preaching of the Goſpel. They cannot doubt of the Divine Approbation, ſeeing they are ſent by Chriſt himſelf. On which account they have the honourable Title of *Miniſters* (which is much ſlighted of late) conferred upon them in the Sacred Writing. It was prophetically told that they ſhould be called the *Miniſters of God*, Iſa. 61. 6. And in ſeveral Places in the New Teſtament this Name is appropriated to the Preachers of the Goſpel, and therefore they are fitly ſtiled Διάκονοι *Miniſters of the New Teſtament*, 2 Cor. 3. 6. And the whole Work is called Διακονία *the Miniſtry*, 2 Tim. 4. 5, 15. becauſe it is a Waiting and Attending upon God, and the Souls of Men. Any Perſon of that chief Rank of thoſe that are called to the Publick Profeſſion and Practice of the Law amongſt us, is ſaid to be *Serviens ad Legem.* It is the Honour of the Chief Officers of the Church of Chriſt to be *Servientes ad Evangelium*, to be *Miniſters* and *Servants* of God in the work of the Goſpel, and they are ſent by him for that purpoſe. The Apoſtle uſes another Term of the like Signification, 2 *Cor.* 5. 20. *We are* (ſaith he) *Embaſſadors for Chriſt*: and in *Eph.* 6. 10. *I am*, ſaith he, *an Embaſſador.* Which acquaints us that the Preachers of the Goſpel repreſent the King of Heaven, and are ſent and commiſſioned by him, and ſhall be aſſerted and defended by him. Wherefore let this animate them in the faithful diſcharge of their Truſt.

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Secondly, Let them consider that as they are sent from God, so their Message is of the greatest and highest Concern. They *are Servants of the most High God, who shew unto us the way of Salvation.* Every Preacher should think of this, that he hath the Honour and Happiness to be employ'd in the *saving of Mens Souls. If any do err from the Truth*, saith St. *James*, *and one convert him, let him know that he that converteth a Sinner from the Error of his ways, shall save a Soul from death, and shall hide a multitude of Sins*, Jam. 5. v. 20. It is very observable that this Apostle here tells us, that *he who converts a Sinner* (which is the proper Character of a Minister of the Gospel) *shall save a Soul*, as if nothing Greater and Higher could be said in his Commendation, as if nothing did more inhance the Dignity of the Evangelical Office. Ministers are *Saviours*: their proper Employment is to take care of *Souls*, and to see that they be not *lost*. The Definition of a Spiritual Guide is that he *watches for Souls*, Heb. 13. 17. His Business is to study the Welfare of the never-dying Spirits of Men, which are of more value than all the World. Mark therefore what it is that the Apostle makes the *Foundation* of that Esteem and Honour which are paid to Persons of this Order, *Esteem them very highly in love for their Works sake*, 1 Thes. 5. 13. The most Worthy Work imaginable is the Converting and Saving of Souls. This Inestimable Priviledge is granted to Ministers, that they shall rescue Souls from Damnation, and put them

them into a capacity of obtaining Pardon and Forgiveneſs of Sin. That I conceive is the meaning of *hiding a multitude of Sins*. This they ſhall do by bringing Men to Repentance, and ſo they ſhall be a Means to obtain Pardon of their Sins, which is called *hiding of Sin*, Pſal. 32. 1.

The Employment of a Preacher is more honourable than that of all other Profeſſions and Callings, becauſe it is converſant about the better Part of Man, his Precious and Immortal Spirit. It is the Task of thoſe that profeſs and practiſe *Phyſick* to take care of the Bodies of Men, and keep them in good plight, to baniſh Sickneſs and Diſeaſes, to reſtore Health, and to prolong our Days ſo far as their Art is able. The *Law* is a moſt uſeful and noble Science, for it ſecures our Rights, Properties and Enjoyments, it tells us what is our own, and teaches us to keep it, and when we have unjuſtly loſt it, to recover it. In ſhort, as the Maſters of Medicks have the care of our Bodies, ſo the Men of the long Robe are concerned in our Eſtates; and in ſome Caſes they have the Care of our Bodies and Lives, as well as our Livelyhood. Merchants and Tradeſmen, Artiſans and Workmen are of great Uſe in the World, and in their ſeveral Ranks and Orders, they conſult and provide for the Neceſſity of Mankind, and ſometimes even their Curioſity. But that which advances *Divinity*, and the Profeſſion of it above theſe and other Callings is, that it is converſant about Spiritual and Divine

Things,

Things, and ſuch as chiefly concern the Souls of Men. Therefore by how much the Soul of Man and its Concerns are preferable to thoſe of the Body, Eſtate and Temporal Affairs; by ſo much the Employment of the Evangelical Miniſters of Chriſt, whoſe Buſineſs it is to mind the Salvation of Mens Souls, outvies that of other Perſons. It muſt needs be ſo, becauſe Religion is a far greater and weightier Concern than the Secular and Civil Intereſt.

Thus God is pleaſed highly to honour our Calling and us, by making us Inſtruments for the converting and ſaving of Souls. I remember it was the Saying of a great Prelate of this Nation and Church, and once as great a Favourite of his Prince, when one came to him, and gave him the opportunity of diſcourſing very intimately with him, I have, ſaith he, paſſed through many places of Office and Truſt, I have had Dignities both in Church and State: but were I aſſured that by my Preaching I had converted one Soul, I ſhould therein take more comfort than in all the Honours and Offices beſtowed upon me, and all the Profits and Preferments I have acquired. This was the Senſe and Perſwaſion of that Great Man. And certainly he was in the right, for the Miniſters of the Church, whether of an higher or lower Rank, can take no better way to aſſure themſelves of a laſting Comfort and Satisfaction, than by purſuing the proper Work of their Function, which is to do what they can towards the ſaving Mens Souls. Yea, this will adminiſter ſolid comfort

to us, tho' we ſhould meet with ill uſage from the World: This, this will chear and revive us, when nothing elſe can poſſibly do it. It would be good to exerciſe our ſelves ſometimes on this Subject, and treat our ſelves in ſuch brief Language as this, If this Sermon ſhould prove ſerviceable towards that great End, *viz.* the ſaving of Mens Souls, if by this Diſcourſe but one Soul here ſhall be ſeriouſly put in mind of its Duty, if any one Perſon ſhall be ſtartled out of his Sins, and be made apprehenſive of his Danger, and look towards God, and mind his everlaſting Concern, how happy ſhould I be in reflecting on this great Honour, what a ſolace would it prove to my Spirit that I have ſaved a Soul from Death? As this is the End of all our Sermons, ſo I ſhould reckon this as the greateſt Reward and moſt ſubſtantial Recompence of all my Labours and Enterprizes in the Miniſtry.

We ſhould thus preach to our ſelves, as well as to others: and this would render our preaching to others more effectual. We ſhould continually urge it upon us, that our Buſineſs is to take care of the Immortal Souls of our Hearers. This ſhould be the ruling and ſovereign Principle in the Pulpit, and out of it: this ſhould actuate all our Thoughts, Undertakings, and Indeavours. We are to remember that we preach for the ſaving of Souls. We muſt call to mind what was ſaid to us when we were ordained *Prieſts*, at which time the Biſhop told us, that it is our Office *to feed and provide for the Lord's Family, to ſeek for Chriſt's Sheep that*

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are dispersed abroad, and for his Children who are in the midst of this naughty World, that they may be saved thro' Christ for ever. Let us not betray this Trust reposed in us. The Souls of Men and Women are committed to our charge: let us be faithful Stewards, and let us be very active and stirring. Yea, how is it possible we should be otherwise, when we consider what is the design of our Office? Did Pastors and Ministers weigh this aright, they would never preach coldly and unconcernedly, they would always shew great Vigour and Life in their Discourses: they would instruct more accurately, they would reprove more sharply, they would exhort more affectionately, they would administer Comfort more compassionately, and they would perform their whole task more industriously and zealously. In a higher Sense than that famous Limner of Old said, he *Limn'd* may they say, they *Preach*, *for Eternity*. Their great Employment is to fashion the Immortal Souls of Men for a Blessed Eternity. And therefore (with that noble Artist) they must think no Pains too much, no Study too great or too long for so worthy a Design. They must with the Apostle become all things to all Men, that they may by any Means save some. They must remember that they are consecrated and set apart to no other End than to be Guides and Conductors of Souls, to fit them for a better World after this, and to lead them to Eternal Blessedness. The Excellency then of this Work is a powerful Encouragement to us.

Lastly,

Lastly, We may be excited to our Duty by often urging this on our Minds, that we must *give an Account* of the Souls we have had the Charge of, *Heb.* 13. 17. Those are dreadful Words in *Ezek.* 3. 18. *If thou speakest not to warn the wicked from his wicked way, to save his Life, his Blood will I require at thy hand.* And the same we read again in the 33 Chapter, *v.* 8. There is the *Blood of Souls*, as well as Bodies: for there is the Life *Corporeal* and *Spiritual*, and accordingly there is a twofold Murder, namely a destroying of the *Bodily* or the *Spiritual* Life. And this latter is twofold likewise, to wit, the murder of our own or other Mens Souls. The first is by our wilful commission of Vice, and obstinately persisting in it: thus we are Felons of our selves, we are guilty of Self-Murder, we destroy our own Souls. The Second is the indamaging and ruining the Spiritual Health and Life of our Brethren, and this is done by our being the Causes of their neglecting their Duty and sinning against God. Herein all are concerned, but especially Ministers. They whose Office it is to save Souls, are the Murderers of them, if they refuse to inform and instruct them, to convince them of the Error of their Ways, to reprove and rebuke them.

This is plainly gathered from the Apostle's Words in *Acts* 20. 26, 27. *I am pure from the Blood of all Men, for I have not shun'd to declare unto you all the Counsel of God.* We are guilty

of the *Blood* of those whom we do not sufficiently acquaint with the Will and Counsel of Heaven, whom we do not warn, whom we do not endeavour to awaken out of their Security. Those Ministers and Preachers that rebuke not Sinners, that check not Vice, but by their Silence or faint Reproofs do rather incourage it, are Murderers of Souls. True *Priests* indeed, *Bloody Sacrificers*! They may be afraid that those poor Murder'd Creatures will bleed afresh in their Presence, and at their Approach, as 'tis said, hath sometimes happen'd after the Murder of some Bodies. A Preacher is guilty of all the Swearing, Drunkenness, Whoredom, and other Enormities committed by his Hearers, if he doth not reprove them, if he doth not forewarn them of the Danger they are in, and set before them the dismal Consequences of their persisting in these Vices. We are set by God to be Monitors to the World, to give Men notice of their Miscarriages, and of the Peril that accompanies them. We are Watchmen over Souls, according to that in *Ezek.* 3. 17. *I have made thee a Watchman unto the House of Israel, therefore give them warning from me.* The Office of a *Watchman* is to stand upon his Guard, and to descry Danger afar off, and to give them warning of its approach. When we see Men go on in their sinful Ways, and thereby hazard their Eternal Safety, it is our Duty to admonish and warn them of the dangerous State they are in, and not to cry Peace, Peace, and to sooth and flatter them in their Folly and Guilt. May we ever

ever think of this, and betake our selves to our Duty with great Seriousness and Earnestness, that we may not at the last Day answer for all those crying Sins which we forbore tell Men of.

But we ought not to be dejected and affrighted at our ill Success if we have the Testimony of our Consciences to vouch us that we have done our Duty. This must satisfy us that we have discharg'd our Office, and freed our Consciences, and deliver'd our own Souls. And as for those to whom we were willing to preach the Word of God *whether they will hear, or whether they will forbear, yet shall they know that there hath been a Prophet among them.* Ezek. 2. 5. And we are to remember what the Apostle saith, 2 *Cor.* 2. 15, 16. *We are unto God a sweet Savour of Christ both in them that are saved and in them that perish: to the one the savour of Death unto Death, to the other the savour of Life unto Life.* God approves of his Ministers, not by the Event of their Labours, but by their Faithfulness and Diligence therein. If they do their best, they are accepted, tho' there be no fruit of their Undertakings. There are some Bodily Maladies that are too hard for Physicians: yea, there were some Diseases (as well as Devils) that the Apostles could not master. But as *Seneca* saith rightly, * If a

* Medicus, si omnia fecit ut sanaret, peregit partes suas. De Benefic. lib. 7.

Physician doth all he can towards the cure of a Patient, he hath done his Part, and as much as could be expected. The same is to be said concerning him that hath the Cure of Souls, and sincerely acts according to his Ability; he hath done all that is required of him, and his hearty Endeavours to save Mens Souls shall be rewarded.

But to dismiss the bare *Supposition*, let us go about our Work, and not despair of Success. Let us enlighten the dark World, and call Men off from their vicious Courses, and warn them of the Judgments of God, and invite and allure them by the tenders of Grace and Mercy, and commend Religion to them by our own Examples, and every way approve our selves to God in the discharge of our Pastoral Duty: and then we may with good reason hope, thro' the Divine Blessing, to *see of the Travail of our Souls*, and to reap here the Fruit of our Labours in the Conversion of many Souls, as well as hereafter in the Fruition of everlasting Glory. For we are assured that *they that be Wise* (to Wise as to take care of their own Souls) *shall shine as the brightness of the Firmament: But they that turn many to Righteousness* (which is the Pastors Office, shall shine) *as the Stars for ever and ever*, that is, with a more Glorious and Redundant light than others. Wherefore let us shine now, that we may shine hereafter with the greatest heavenly Lustre. Let us (as the Apostle St. *Peter* Advises, *Epist.* 1. *Chap.* 5. *v.* 2,

v. 2, &c.) *feed the Flock of God which is among us, taking the overſight thereof, not by conſtraint, but willingly, not for filthy lucre, but of a ready Mind: neither as being Lords over Gods Heritage, but being Enſamples to the Flock. And*, thus behaving our ſelves. let us be encou-rag'd by what follows, *When the Chief Shepherd ſhall appear, we ſhall receive a Crown of Glory that fadeth not away.*

F I N I S.

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ADDI-

ADDITIONS.

PAge 88. line 11. After these Words *take notice of*, insert what follows, [And that is Mr. *Kettlewell*, a Man that seems to have an unusual strain of Piety, and one would think that he should endeavour to advance it to its heighth: and so indeed he doth in some places of his Writings: and particularly in the Book of *The Measures of the Christian Obedience*, he is very severe in his demands of Universal, Strict, and Entire Obedience to the Divine Laws. And yet see how flat and low he is! He extenuates some Sins as much as he extols some Vertues. He saith that *some Transgressions are not eternally threatned, but graciously tolerated and dispensed with by the Covenant of the Gospel*, Book 4. chap. 1. p. 386. And this he repeats again, *Chap.* 4. *p.* 441. and again, *p.* 447. and tells us that some sinful Actions are *not deadly, not damning, not eternally punishable*, but *Excusable*, and *Pardonable in themselves*. He holds that Sins of this sort are those vitious Actions which *we have not time to think and consider of before we act them*, such as *arise from suddenness and surprize of opportunity, as the beginnings of Anger, or any other sinful Passion*, the unadvised *slips of the Tongue in censuring, backbiting, and the like*, Book 4. chap. 8. p. 546, *&c.* And among

among these Sins that are *not deadly* and *damnable*, he reckons *fretting and murmuring under Afflictions*, and especially in the time of *Sickness*, p. 549. and *where there is a continued provocation to Anger, Lust, or other Sins*, p. 550. and *when Passions are forc'd upon us by the power and suddenness of outward Objects*, p. 558. And he declares that there is no need of Repenting in these Cases, for he expressly saith, *Repentance is not the Gospel-Remedy for these Sins*, tho' it be for others, *Book* 5. *chap.* 3. *p.* 626.

What doth the Reader think of this Doctrine? Can he call it *Christian* Doctrine, when it is so inconsistent with the Purity of Christianity? What! are we to believe that there is a *Toleration* and *Dispensation* for some Sins? Yea, are *Anger*, and *Passion*, and *Lust*, and *Censuring*, and *Backbiting*, and *Murmuring* no Sins, or *in themselves pardonable*, whereas Scripture assures us that the very Motions and Inclinations to what is Vitious, and the very *Beginnings* of it are vitious and sinful? And are these Inclinations and Beginnings *not to be repented of*, when we are assured that our Repentance must be Universal?

Here are Strange *Measures* in order to obedience, and here are strange Principles to actuate this Obedience, or rather to cramp and null it. And yet this is now become the avowed perswasion and sworn Faith of the generality of our Divines. I could name plenty of them who talk and write after this rate. This is the right *Roman* way, they exalt Obedience to a vast Heighth, and preach up Perfection; and then at another time they depress Religion, and sooth

us

us with ſoft Indulgences, and make ſome Sins to be no Sins.

There is another Perſon might be mentioned on this occaſion, *Concupiſcence*, ſaith he, *&c.*]

Page 93. *l.* 18. After the Words *ſinful Word*, inſert this, [And (to convince you that they all hang together, and conſpire as it were to diminiſh and leſſen this part of the Chriſtians Duty) a fifth tells us, that *every idle Word* is *every falſe or ſlanderous, or otherwiſe unlawful Word.* Mr. *Kettlewell*'s Meaſure of Chriſtian *Obedience.* Book 5. chap. 5.

Page 118. *l.* 9. After the Word *Humours*, inſert this, [Much leſs ought we to ridicule Gods *deſerting* of Good Men, as I find it done by the Author of *Winter-Evening Conferences*, Part 3. p. 37, 38.

The

The Names of the Perſons who are quoted in the BOOK, tho' omitted in the firſt Edition.

In the PREFACE.

PAge 6. Tho' God's Grace be Almighty, yet Man is not a proper object, *&c.* Dr. *Stanhope* Advertiſement 2d on Book 2. chap. 5. Sect. 8. of *Charron* of Wiſdom.

In the BOOK.

P. 45. All Reaſonings, *&c.* A. B. *Tillotſ.* Sermon of the Trial of Spirits.

P. 45. By theſe Principles, *&c.* Ibid.

P. 45. A Man's denying his natural Reaſon, *&c.* Dr. *Tillotſ.* Serm. 1. on *Mat.* 16. 24.

P. 46. Reaſon muſt be the Rule of all Religion, *&c.* Dr. *Wh.* Dr. *Cl.* Dr. *Til.* Dr. *Cr.* Dr. *S. &c.*

P. 75. He tells us that the Chriſtian Religion, *&c.* *Tillotſ.* Serm. Entituled, *Objections againſt the True Religion anſwer'd.*

P. 75. The only deſign of revealed Religion, *&c.* *Tillotſ.* Serm. 1. on *John* 7. 17.

P. 75. All the Duties of the Chriſtian Religion, *&c.* *Tillotſ.* Serm. *Of the Excellency of the Chriſtian Religion.*

P. 76. The World, especially the Heathen, *&c. Till.* Serm. 2. *On Christ's Incarnation.*

P. 78. This is insisted upon in other places. *Till.* Serm. 1. on 1 *Tim.* 2. 5.

P. 78. Morality is the new Creature. *Till.* Serm. 2. on *Mat.* 9. 13.

P. 78. The Law of Nature revived, *&c. Till.* Serm. 2. *On Christ's Incarnation.*

P. 78. The Fruits of the Spirit, *&c. Till.* Vol. 10. Serm. 14.

P. 79. Moral Goodness is the Main, *&c.* Dr. *Scot. Christian Life.* Part 1. Vol. 2. Chap. 1.

P. 79. Thereby we do what God himself, *&c. Scot.* Part 2. Vol. 1. Chap. 1.

P. 79. Man's natural Abilities are, *&c.* Dr. *Lucas*'s *Enquiry after Hap.* Vol. 1. chap. 6.

P. 80. It is but Fancy and idle Talk, *&c.* Dr. *Calamy*, Serm. 10. p. 312.

P. 83. Eminent Preachers. *Parker*, *Tillotson*, *Goodman*, *Whichcot*, *Scot*, *Claget.*

P. 85. The Instrumental Part of Religion. Dr. *Whichcot*, Vol. 3. Discourse 10.

P. 85. Praying and hearing are a form of Godliness. Dr. *Whichcot*'s Sermon on 2 *Tim.* 3. 5.

P. 88. Concupiscence or Lust, *&c. Dr.* Pain *of Repentance*, p. 258.

P. 91. No less than four times, *viz.* p. 16, 17, 18, 21.

P. 91. It hath its Foundation, *&c.* Dr. *Lucas's Religious Perfection*, p. 371.

P. 91. The two other next places quoted out of him are, *p.* 388. and *p.* 420.

P. 92. A blasphemous Word. Dr. *Lucas Relig. Perfection*, p. 379.

P. 93.

P. 93. Wicked and impious Words. Dr. *Pain*, Serm. 3. p. 17.

P. 93. Words of Slander and Defamation. *The Causes of the present Corruption of Christianity*, Part 1. p. 64.

P. 93. Doth not mean unprofitable Words, *&c. Till.* Serm. 2. on *Rom.* 1. 18, 19.

P. 96. Those Parents that strictly forbid their Children, *&c. Till.* Serm. 3. *Of the Education of Children.*

P. 117. He doth not and he cannot imprint wicked Thoughts, *&c. Till.* Serm. on 1 *Sam.* 2. 3. Vol. 6.

P. 123. All that the Scripture means by these Phrases, *&c. Till.* Serm. on *Rom.* 1. 4.

P. 130. We can hardly tell how to reconcile, *&c. Till.* Serm. *Of the Eternity of Hell-Torments.*

P. 132. The Almighty may not be bound, *&c.* Dr. *Lucas's Practical Christianity*, p. 171.

P. 132. There is a mighty difference, *&c.* Dr. *Whichcot*, Serm. on *Jon.* 4. 1, 2.

P. 150. You do not find it any where revealed, *&c. Till.* Vol. 12. Serm. 2. p. 35.

P. 150. We have not an infallible assurance, *&c. Till.* Vol. 12. Serm. 4. p. 110.

P. 150. No Man can pretend, *&c.* p. 111. I do not find, *&c.* Vol. 7. p. 302. I do not find, *&c.* Vol. 12. Serm. 2. p. 36.

P. 151. If any Man is of Opinion that, *&c.* Vol. 12. Serm. 4. p. 103, 104.

P. 152. It is not to be denied but that, *&c. Bp.* Burnet's *Expos. of the 39 Articles*, p. 85.

P. 152. By the Negligence or design, *&c. Mr.* Nye *of Natural and Reveal'd Religion*, p. 198, 199.

P. 153.

P. 153. In all the Scriptures of the New Testament, *&c.* Dr. *Whitby*'s Preface to his Comment. on the Epist. to the *Galatians*.

P. 154. He cannot admit the Lords Day to, *&c.* T. *Morer*'s *Dialog. of the Lord's Day*, p. 239.

P. 190. Treats the Deists after this manner, tho', *&c. Occasional Letter*, Num. 1.

P. 239. By God's Grace we may mould, *&c.* *Till.* Serm. 2. on *Luke* 16. 19. Dr. *Lucas*, and Dr. *Calamy* often use the Words *Fortune* and *Misfortune*.

P. 240. It is such a Mystery, *&c.* *Till.* on *Nov.* 5. 1678.

P. 240. You may do a glorious, *&c.* *Till.* Serm. *Of the Folly and Danger of Irresolution and Delaying*.

P. 240. He is the hardest to be imposed upon, *&c.* *Till.* Serm. *Of the Deceitfulness and Danger of Sin*.

P. 240. The Divine Nature may almost seem to be, *&c.* *Till.* Sermon on *Nov.* 5. 1678.

P. 241. God loves not himself, *&c.* Dr. *Scot's Christian Life*, Part 1. Chap. 2.

P. 241. He repeats it. Dr. *Scot's Christian Life*. Part 2. Vol. 1. chap. 1.

P. 241. Our Saviour to the best of his understanding, *&c.* Dr. *Whichcot*. Vol. 3. Discourse 4. p. 68.

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